Centennial Volume

OF THE

First Presbyterian Church.

FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

SCC
10176

No difficulty as to psalmody, so fruitful a
Source of contention in other chs 77

Denominational differences were very early 77
"A Com. on Selections was appointed by Presbytery
in 1786 & Tate's action approved in 1787" 77

Reference was to Synod's action of May 1786 & Oct 1787 Barlow affair

What does this mean?

No Entry in Redstone minutes

Judge Addison introduced hymn-tune before close
of century 77

"Chair" leads the singing 78 1824
1846 bass viol 78
Jenny wears choir 78
Chorus choir
organ in 1862 78

wrong book in pulpit "John Rodgers" 1824
Search of by-ways 157
Barlow & Watts' Hymn. Pitts. 1808. 158

Mrs. T. H. Hastings

from her Sister

M. J. E. Roderick

Oct. 16—87.

Francis Wenton

LIBRARY OF PRINCETON
JAN 20 1932
THEOLOGICAL SEMINARY

CENTENNIAL VOLUME

OF THE

First Presbyterian Church

OF PITTSBURGH, PA.

1784 — 1884.

PITTSBURGH:
WM. G. JOHNSTON & CO., PRINTERS, 711 LIBERTY STREET.
1884.

INDEX.

Page.

PREFACE. 5

HISTORICAL SERMONS..... 9

Period I..... 15

" II..... 31

Link between Periods II and III..... 45

Period III..... 48

Characteristics..... 67

Closing Words..... 92

Dr. Speer's Sabbath School History..... 99

Dr. Paxton's Sermon..... 118

The Church and the City..... 129

Historical Fragments..... 149

Plan of Pews in Old Log Church..... 155

Missionary History..... 161

Woman's Work in the First Church..... 171

Dr. Paxton's Address..... 187

Characteristics and Incidents, by R. Lea..... 189

SOME EMINENT ELDERS OF THE FIRST CHURCH :—

John M. Snowden..... 200

Harmar Denny..... 203

Francis Bailey..... 207

Supplementary Statement Concerning the Eldership..... 210

Reminiscences of Dr. Lea..... 223

List of Elders, with Date of Election..... 225

Reminiscences..... 227

APPENDIX—Brief History of the First Pastorate..... 237

Letter of Redick McKee, Esq..... 241

" " John Rea..... 244

Invitation to Anniversary Exercises..... 245

Dr. Herron's Testimony..... 246

Dr. Lea's Address at Communion..... 247

Copy of Grant of Property by Penn Heirs..... 253

Church Organization..... 255

PREFACE.

Little would seem to be needed as preface, in addition to what is given as introductory to the Historical Discourses; yet it is a privilege here anew to record the church's profound gratitude to God for His goodness, as exhibited in its entire history, and in permitting so satisfactory a celebration of its first century, and in bringing into embalming print this commemorative volume. "One generation shall praise Thy name to another." [Ps. cxlv:4.] "That the generation to come might know [the praises of the Lord, and His strength, and His wonderful works that He hath done] * * * * who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep His commandments." [Ps.lxxviii:6,7.]

Here is afforded an opportunity also to express sincerest thanks to the collaborators in this volume, not now immediately connected with the church, without whose co-operation its materials could not have been gathered and shaped.

The volume will have some claims to be read even by those who attended the commemoration, because of the new material introduced in the paper on "The Church and the City," and in a careful re-writing and enlargement of "Woman's Work," of the "Historical Discourses," of the "Historical Fragments," and of the "Supplementary Statement concerning the Eldership," and in the Appendix.

The whole material has been as carefully edited as seemed necessary for explanation and for the narrative of the centennial celebration, while the editor has not been careful to erase *all* repetitions. Some have been allowed to remain either as testimonies to the same facts from independent sources, or as improvement of the same incidents in different moral relations.

Indulgence is yet to be craved of the many interested, in view of omissions or imperfections, or possibly some inaccuracies which

may be discovered. It may be said of all those who have helped to make the volume, that new duties or pressing ones elsewhere, forbade that entire consecration of time on the part of any one of us which would have been necessary to make a faultless book. It has taken no small amount of time and patient attention to make it as good as it is. If, however, that which has been the experience of the writers shall be the experience of the readers, viz: thinking more than ever of the old church, the result will indicate the book's right to be, despite its imperfections and the time and expense incident to its publication.

Some things may possibly commend the volume to a wider circle of readers than those locally interested. The position of Pittsburgh in the early history of our country makes all that relates to its inner life significant. We have here one of the developments of Scotch-Irish immigration—a most notable factor in our national character. The formation of our Synod and its declarations on matters of church polity may awaken the interest of those who care to discover the earliest enunciations of the principles of our denominational life. The relation of the Church to the Seminary may make its history interesting to a widely extended ministerial circle.

Above all, may the book be useful in its chief end and aim, as a stimulus to yet nobler doing and grander living for the time to come. Earl Russell quoted to men who were eulogizing the distinguished:

> "They who on noble ancestry enlarge,
> Proclaim their debt, instead of their discharge."

In the deep sense of the debt, and claiming no discharge, the First Church now commits to its mission, whether wider or narrower, this memorial of a century earnest in endeavor and rich in benediction, and to God, who, sitting "within the shadows," "keepeth watch" over the results of the lives of "His own," as certainly as He puts their tears in His "bottle," and treasures their prayers in the "vials full of odors."

SYLVESTER F. SCOVEL.

The University of Wooster, September, 1884.

SABBATH MORNING.

April 13th, 1884.

The congregation of the First Church had been anticipating this day for at least a decade, with an interest deepening as the period of the first century of church life approached its close. It was a happy coincidence that the Sabbath day was the very same day of the month as that on which the original "supplication for supplies" was made to the Presbytery. There was Easter morning gladness in the hearts of many worshipers, younger and older, as they went together to the house of the Lord. The thoughts of the past seemed to make dearer the spot where hallowed associations had been so long accumulating. "I love Thy kingdom, Lord, the house of Thine abode," came involuntarily to many memories. The occasion began auspiciously and continued deepening in interest to those most concerned, to its very close. The notice of the *Commercial Gazette* (about contemporary in age with the church) is as follows:

The centennial anniversary of the First Presbyterian Church was inaugurated yesterday morning. A congregation of 1,000 people filled the magnificent temple, including not only the church members, but persons connected with other Presbyterian churches and many aged ladies and gentlemen from a distance, who in years past had a membership here. The auditorium looked cheerful and bright since its recent renovation and improvement. The polished chestnut ceiling, re-varnished seats and galleries, new cushions and carpets, have relieved the sanctuary of the sombre gloom with which many people thought it formerly marked, and the morning sunlight streaming in through the stained glass windows imparted much of Nature's Easter glory and freshness to the interior. The special music selected for the occasion was imposing. The grand swell of the organ in Mr. C. C. Mellor's opening voluntary rolled from choir

loft to pulpit, from pews to the arched roof above, in the sublimest chords. A choir of thirty voices, under the direction of Prof. Amos Whiting, sang "Hallelujah" as a voluntary, and subsequently rendered the anthem, "Gloria in Excelsis," by Wilson.

Three ministers occupied seats in the pulpit. They were the Rev. William M. Paxton, D. D., who was pastor of the church from 1851 to 1865; Rev. S. F. Scovel, pastor from 1866 to 1884; Rev. S. H. Kellogg, the present stated supply. The latter divine announced and read the hymns, Dr. Paxton offered prayer, and Rev. Mr. Scovel delivered an historical discourse.

HISTORICAL SERMONS.

Ex. xx: 5, 6.

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my commandments."

There can be no sunlight in nature without shadow; and there can be no love in God without jealousy. The great retributive and rewarding movements of God equally demand generations for their visible accomplishment. Every occasion in which the generations are brought to view, reminds us of this great *law* of the generations. Down through them all goes the vital weaving. The thread of retribution and reward appear with unerring certainty.

But we have reason to be profoundly thankful that evil is short and runs its course in three or four generations, while good is indefinitely long: The "eternal years of God" are represented in the "thousands" of generations to which God's "mercy" extends. Our review-occasion will be of profit to us if it teaches us the lessons of the consideration annexed to the second commandment! And it ought to teach us that some evil descends, but much more good.

The importance of the influences which have been so largely molding for a body of communicants constantly depleted and constantly renewed, reaching THREE THOUSAND souls since 1818, is evident. And then consider the influence which these souls have exerted in their turn upon all around them! And add still the direct influence of the place itself upon the whole surrounding. No one can rightly estimate these things. If the problem of *one* man's influence is *insolvable*, what shall be said

of such bewildering complexities as a century's history of a church like this brings into account? But we can study and learn where we cannot fully comprehend.

The motives for such a review are as weighty and honorable as they are numerous.

(1.) The present reaps the fruits of the past.

(2.) The present is the product of the past.

(3.) The noble men of other days were the friends of some of us and relatives to others.

(4.) The heritage of Christian character and life is the Church's true glory—the proof of the power of her Lord, her Head, the Vine of which each Christian is a branch.

(5.) The knowledge of early struggles nerves *us* to effort, and the victories of their faith become the victories of *our* faith.

(6.) The complex elements of our life of to-day need to look face to face upon the more simple life of the past.

(7.) How shall we better honor God than by remembering what *He* has done through men? Let us help to keep the good men of the past from being forgotten! Their example, their heroism, their loyalty to Christ, their graces, their sorrows borne and labors accomplished: these all are full of interest and use to us. Keep their memories *fresh!* Church traditions are as useful as those of the family or the nation!

Allow, also, a few preliminary cautions.

(1.) He wrestles with a giant, and must needs repeat Joshua's miracle, who strives to put a century into an hour. A detailed history is manifestly impossible; and yet *merely* general history is the least interesting, and perhaps least valuable on such an occasion. There must therefore be selections made as to the periods on which most attention can be bestowed.

(2.) The *principle* of selection is, evidently, that we are rather here to celebrate beginnings—the struggles and cares of the pioneers in our church's life; and since we can speak more freely of the dead than of the living, the main attention must be given to the first two periods. Moreover, these are the less well known to the present generation, and there is more need of setting them forth carefully, that their just relation to our present and their instruction for our future may not be lost.

(3.) There must be the same omissions in regard to individuals. To call the roll of the officers whose faithfulness suggested their

responsible positions, and who adorned their station, would leave only an indistinguishable whirl of names, and for special mention but few can be selected.

(4.) And it is to be remembered that by the distribution visible in the programme much that might properly have been mentioned in the first contribution to the history, belongs to subsequent papers; and omissions must not be considered final until the whole exercises have been concluded. [Though, even then, some which would have been gladly avoided will prove inevitable.]

(5.) Moreover, as there could not be (and probably ought not to have been) any consultation among the writers and speakers of the occasion, there may be now and then a slightly discrepant date, or a divergent judgment, or a different estimate of character or movement. These will only serve to show (after final corrections), that there never was (and by the nature of the case never can nor ought to be) a Presbyterian Church history a century long, in which the evidence that Presbyterians are "Independents" in everything but church government, does not somewhere appear.

(6.) Nor is it to be expected that all the interest or profit of the occasion will be found in the more formal papers. In our united worship by song and prayers, in greetings and reminiscences, we come somewhat closer to the heart-throbs of real spiritual life. May God vouchsafe His guidance and blessing upon all that shall be sung, said and done.

The History.

PERIODS I-III.

PERIOD I.

The First Church is older than the General Assembly. There had been formed a Synod on the seaboard. Its creative act for Redstone Presbytery, reads thus: "At a meeting of the Synod of New York and Philadelphia, held in Philadelphia the 16th of May, 1781, the Rev. Messrs. Joseph Smith, John McMillan, James Power and Thaddeus Dodd having requested to be erected into a separate Presbytery, to be known by the name of the Presbytery of Redstone, the Synod grant their request, and appoint their first meeting to be held at Laurel Hill Church, the third Wednesday of September next, at 11 o'clock A. M."

This is the *entire* minute. No bounds. No designated churches. A point of organized force in a vast wilderness (like a portable saw mill set down in an unsurveyed forest). This was the first Presbytery formed west of the Allegheny Mountains.

That Presbytery met "according to the appointment of the Reverend Synod of New York and Philadelphia, at Pigeon Creek, as the circumstances of some of the members, by reason of the incursions of the savages, rendered it impracticable for them to attend at Laurel Hill. U. P. P. S. the Rev. Messrs. John McMillan, James Power and Thaddeus Dodd. Elders, John Neil, Dennis Lindley and Patrick Scott. Absent, the Rev. Joseph Smith."*

The next stated meeting, appointed for April, 1782, was abandoned, because of these "incursions of the savages," and in October, 1782, they met at Delap's Creek. This record and that of Pigeon Creek, March, 1783, and that of Mount Pleasant, October, 1783, are searched in vain for any notice of Pittsburgh;

*Incursions were not feared at the place of meeting but at their own homes, west of the Monongahela. Mr. Power living on the east side, was present at Pigeon Creek.—[Veech's Secular History, Centenary Memorial. Note to p. 348.]

but in the fifth meeting, "*Buffalo, April the 13th*, 1784," it is recorded, that along with supplications for supplies from the congregations of Muddy Creek and the South Fork, and a vacant congregation near Robinson's Run, came in an "*application for supplies from Pittsburgh.*"

That is our first infant cry! On the next day (April 14th, 1784,) the Presbytery acknowledged the infant by taking it up in arms (Chinese fashion), and appointed Mr. Smith to "*preach at Pittsburgh the fourth Sabbath of August.*"

That was all. Not any imposing coming out of a great ecclesiastical body and laying formal hands on any spot in the wilderness; but just a cry of a few Christian men and women, and the answer of a single supply; even the name of "Smith" has nothing remarkable about it. There is no gratification for pride of circumstance in such an origin, however gladly we celebrate to-day the fact that the cry was uttered and the answer made.

The circumstance is the more peculiar, because neither in any record of the Presbytery nor in any contemporary record is there preserved any mention of who signed the petition or presented it, or to whose care the minister came. And thus again our existence at the point of origin seems to come very near to a disembodied condition, and to be like John the Baptist—a voice in the wilderness: but like him also, a herald of the Christ.

Something must have happened at Pittsburgh. Hitherto nothing has come from the inhabitants gathered about the old fort; and very little has come to them. Romish chaplains had baptized and buried, and administered the sacraments. Beatty had been heard, and Duffield on a single visit. Once, perhaps, McMillan had thundered his message. Somebody must have come to town now, or this supplication for supplies would never have been sent. Fortunately (and as an encouragement to all who would do good to destitute neighborhoods, such as this now well-evangelized community then was,) we know something about what had happened and who had arrived.

Mr. John Wilkins' account, a kind of autobiography written for his family in 1809, and kindly furnished me by his descendants, is an illumination at this point.

"'In the middle of October, 1783, I left Carlisle and set out in the wagon with a light gun in my hand, and arrived in Pittsburgh, November 10.

"'When I first came here I found the place filled with old officers and soldiers, followers of the army, mixed with a few families of credit. All sorts of wickedness were carried on to excess, and there was no appearance of morality or regular order. As I have already remarked, when I first came to this town there appeared to be no signs of religion among the people, and it seemed to me that the Presbyterian ministers were afraid to come to the place lest they should be mocked or mistreated. I often hinted to the creditable part of the people that something ought to be done toward establishing a Presbyterian church in this place and encouraging it. After some time a Rev. Samuel Barr came to town and preached a few sermons. We seemed pleased with him and made him an offer, which he accepted, and was ordained in what is now called the First Presbyterian congregation in Pittsburgh. We labored much among the people to join us before we amounted to what appeared a small congregation. Shortly after Mr. Barr's establishment we authorized him to go to Philadelphia to beg for us and to apply to Presbytery for lots for a graveyard, and also to the Legislature to incorporate us as a congregation, in all of which he succeeded. We then began to take in subscriptions to build a house of worship.

"'Mr. Wallace and myself were appointed to take subscriptions and superintend the building. Mr. Wallace paid little attention and the whole business devolved on me. I myself worked at the building with my own hands and chunked and daubed it with the assistance of attendants. At a settlement with the trustees the 20th day of October, 1793, the congregation remained in my debt for money advanced over the subscription £4 3s. 5d., which sum is not yet settled. After some time Mr. Barr got in a dispute with the congregation, was reduced by the Presbytery and left us. Since then we have had several ministers.

"'We have now where the old church stood an elegant new church, and our congregation has become large and respectable and is daily increasing. At the first establishment of the church I was ordained as an elder, and still hold that position.'"

(It is also stated on excellent authority that Major Isaac Craig, one of the six officers of the revolutionary army among the eleven original trustees, was on the building committee of this and of the 1804 church edifice also.)

Religion seems to have been invisible to at least one early observer.—Arthur Lee, a Virginian, visited Pittsburgh in 1783, and wrote thus: "It is inhabited almost entirely by Scots and Irish, who live in paltry log houses and are as dirty as in the north of Ireland, or even Scotland. * * There are in town four attorneys, two doctors, and not a priest of any persuasion, nor church nor chapel, so that they are likely to be damned without benefit of clergy."

But Arthur Lee had no ear for the echoes of Beatty and Duffield's preaching in 1758 and 1766, of McClure's in 1772, of McMillan's in 1775, besides that of the garrison pastors, and of the faithful German (Webber) since 1782. Nor did he see that the First Church had already arrived in John Wilkins, who, though he found "some sort of a town" and only "a few families of credit," and traders with Indians as unprincipled as any of our own day, and found, too, that "Presbyterian ministers seemed to avoid the place lest they should be ill-treated," labored "much" and finally succeeded.

The First Church was thus *born of the people.* It gave itself the first sign of life in applying to the Presbytery of Redstone for supplies on the 13th of April, 1784. The Rev. Joseph Smith was appointed to preach in August. No other notice of organization is made in the Presbyterial records. This year of 1784 was a year of favor. It marked the close of the controversy about boundary between Pennsylvania and Virginia which had been hindering everything good, and a clerical member of the Mason and Dixon's line commission brought 160 Bibles to be distributed. The treaty with the Six Nations at Fort Stanwix settled many conflicts concerning Indian titles. This year Wesley ordained Coke as American bishop, to bring hither his heart of flame which was more than his consecration. This year the first Episcopalian bishop for America, Sam'l Seabury, was consecrated by non-juring bishops in Aberdeen. This was the year of the last effort to make a general civil assessment to support the established religion in Virginia. This year interest was kindled in property in Pittsburgh by the large purchase of Bayard and Craig, followed by Wood's plan of the city made for the proprietaries. In fact all was ready except the restless Red Men, who were not finally quieted until 1794.

No record of the preaching of the Rev. Mr. Smith on the fourth Sabbath of August, 1784, has been preserved, even in tradition. The people were not, probably, absent at Cresson and the sea shore, and there were no church-doors to close in the summer solstice. No doubt there were faithful souls rejoiced to hear the precious truths, and join in the songs of Zion, familiar elsewhere. And we know something of the preacher himself, though so little of the audience. The Rev. Joseph Smith was the fourth in order of the early ministers of our region. He came west in 1779, and was pastor at Buffalo and Cross Creek. He is described as "like the others, a graduate of Princeton. In personal appearance, he was tall and slender, of fair complexion, well featured, and had eyes that were fairly brilliant. His preaching was energetic and full of convincing force. In fidelity to his work, in depth and fervor of piety, and in zeal to promote religion and education, he was not inferior to any of his associates." [Hamilton Redstone Centennial, pp. 32, 33.]

Pittsburgh came again to Presbytery at Chartiers, the same year, [October 19th, 1784,] with "supplication for supplies," and her name was at least as euphonious as those of "Pike Run," "Horseshoe Bottom" and "Bullock Pens," which appear beside hers in such petitions. Mr. Power was appointed to "supply at Fort Pitt," (they scarcely knew our name then in Presbytery) for "ye fifth Sabbath of October," and Mr. Smith "at Pittsburgh —one day, at discretion." It seems a small amount of preaching to exist upon for six months, even for that day. The Rev. James Power is described as "the oldest" of the three ministers who formed Redstone Presbytery in 1781. He is thirty-eight, of fair complexion, medium height, erect and rather slender in person, noticeably neat though plain in dress, courteous in his manners, but not lacking gravity. He came to the region in 1776, with his family, himself, a wife and four young daughters, all mounted on three horses, and enough room left for the luggage. He died August 5th, 1830, aged 85. (U. S. pp. 20, 21.)*

*Mr. Power was born in Chester county, Pa., in 1746, and in 1776 was ordained *sine titulo* to go to the "western part of this province." He was a dignified and graceful speaker, with a distinct yet sweet voice, and a fine memory of faces and names. His written and committed sermons were not vehement as McMillan's, nor so pungent and alarming as Joseph Smith's, but were judicious and instructive and blessed to the edification of Christians. His communion was interrupted at Hannastown, (July, 1782,) when that place was attacked and burned. (O. R. p. 242.)

No application seems to have been made to Presbytery in April or June, 1785. This probably occurred because of the presence in Pittsburgh of that afterward eminent man, (of whom more is to be said at another point in the exercises) Alexander Addison. He appears in Presbytery in December, 1785, and opens its sessions with a sermon. Not fully received to its membership, but permitted to preach, he began his labors in Washington, Pa., temporarily, and received a like permission again in April, 1786. But finally, differences of opinion between the Presbytery and Mr. Addison gave the law and the Bench their greatest ornament in Western Pennsylvania of the last century.

In October, 1785, the Rev. Samuel Barr, licentiate of Londonderry Presbytery, Ireland, appeared in the Presbytery of Redstone, having had his attention directed to Pittsburgh as a field, by merchants who met him at the house of his father-in-law, at New Castle. There was not complete satisfaction on the part of the Presbytery at first, but Mr. Barr's work began and went forward without formal installation. The church of Pitts Township, (now Beulah Church) united with the First Church in the call to Mr. Barr.

Where the church at first worshiped, no scrap of record remains to inform us. There had been a bent fixed toward a certain property by the burial there of certain soldiers and officers of the earliest days, and a faint tradition exists (coming through the descendants of Col. Scott, one of the original trustees) that worship was held under the trees which shaded that spot. The church, however, had no legal title to it until later.

It was on the 4th of December, 1786, that a bill was introduced into the Legislative Assembly at Philadelphia, asking, by an amendment, that "lots for a church and burying ground" should be added to a proposed new laying out of things. "For what church?" was asked. "There is but one church there," answered Hugh Henry Brackenridge, the representative, "all go to that." The bill was printed for consideration. But it seems also that earlier than this Mr. Brackenridge had "drawn up a petition" on which another bill had been "founded," asking incorporation of a "Religious Society in Pittsburgh." This bill had been presented to the Assembly of 1785, before Mr. Brackenridge had become a member of that body. When presented, it proved to be a bill to incorporate a "Presbyterian Congregation in Pitts-

burgh, at this time under the care of the Rev. Samuel Barr." This bill was called up in the Assembly on December 12, 1786. During the discussion on it, Mr. Brackenridge expressed more fully the same sentiments, that there was but one religion in Pittsburgh, and that they wanted but one church. He urged that to incorporate a *Presbyterian* Society would be to divide the people and to make probable the loss of the church they had, which loss would be "great," he said, "because religion was useful to keep up order and enforce the practice of morality." Finding the bill out of order, because coming over from the former House, after once reading, Mr. Brackenridge withdrew it, amended it by inserting the words, "Religious Christian Society, under the care of the Rev. Samuel Barr," and presented it again. On Thursday, 14th of December, it was called up, read a second time, and debated by paragraphs, ordered transcribed and printed. Thus it rested nearly a year, during which time we were, as far as legislative power could make us, a specimen of that church of the future for which some are still striving. But when the bill was again called up in September, 1787, it was amended, upon motion of Mr. Findley, to read "*Presbyterian Congregation*," etc. So it was ordered to be engrossed and passed finally in that shape on the 29th day of September, 1787. This narrow escape from the unionism of that day may have been hastened by Mr. Barr's mission East, to obtain money for building and a grant of land. In the latter office he was successful in a more important way than in the first, and shortly before the Assembly had acted, (*i. e.* on the 24th of September, 1787,) the Penn heirs had deeded 2½ lots of the ground already designated, for the nominal "consideration of five shillings, as well as of the laudable inclination they have for encouraging and promoting morality, piety and religion in general, and more especially in the town of Pittsburgh." [Language of the document.] This deed was executed to eleven trustees, whose names often appear in our subsequent history. It is on parchment and still in our possession. On the ground thus secured, the church proceeded to erect (some think had already begun to erect) their first house of worship—a structure of "moderate dimensions, and squared timber." Another lot was purchased with foresight and private means, by the Rev. Mr. Barr, and came later into the hands of the trustees (1802.) Happily, we have lately obtained the manuscripts which contain the words probably

used when the people of Pittsburgh were called together to contribute (and possibly used also in the mission eastward, to gain help in building,) and those which were spoken on the day when the house was first occupied. Let him, being dead, still speak, who first ministered on this spot, while I read his very words from these time-stained pages written by his own hand:

My audience, you have heard the encouragement given in my text to be generous and useful as God in the wisdom of His providence has enabled us, and we ought to be influenced and regulated in our practice thereby. The nature and design of the bequest which is now humbly requested, you are perhaps already acquainted with, but let that be as it may, you will permit me just to remind you that it is for the purpose of erecting a house of public worship in the town of Pittsburgh, a place where the like has never before been attempted, and were I to describe the state of the place not long ago it would excite your astonishment to think that so short a time could effect such an amazing reformation; to think that a number of people who had been bred up to different persuasions should unite in love and harmony to promote the gospel of Christ. An instance of the like kind is rarely to be found in the annals of modern history. How pleasing to reflect that in this place, the very spot of the Western country which was most noted for vice and immorality, should bid the fairest for piety and godliness. My audience, to reflect that this place, where not long ago the wigwam and tomahawk were erected, (wielded,) and nothing but the yell and screech of the savage was heard; how pleasing, I say, in place of infidels and their idols to behold then the temple of God and his devout worshipers assembled to celebrate His praise and using every means to establish religion and support His cause. Surely, my audience, their laudable efforts deserve our warmest encouragement. Undoubtedly our efforts in this instance will be pleasing to our feelings, and if done with proper views be acceptable to God. How pleasing it will be at a future time to reflect that we have been the instruments in the hands of the Most High for promoting this most laudable purpose.

It was a joyful day when the house was completed, as is set forth in another sermon by Mr. Barr, an extract of which I will read:

He has not only made the world for our accommodation, but also preserves our peace and liberty by His blessing and goodness. They are ingredients without which life cannot possibly be comfortable and happy. They are blessings which we at present enjoy in this land of peace and liberty. Like spreading trees they are flourishing, and our inhabitants, under the sacred shade, are now fed on their choicest fruits. But why? To what cause can this public happiness be ascribed? By what hand are the fair plants watered and encouraged to grow? By the providence of God and by His mercy from generation to generation.

God has not only granted us social powers but He has established His church in this world, where the devout worshipers may assemble and bless His name together; where they may behold and admire His truth, which endureth to all generations. This day affords us a pleasing instance of the divine faithfulness; to us His benignity hath reached. Look around you, my brethren; behold these walls a standing monument of divine immortality. This is the place, this is the hallowed ground which God hath chosen for His own, and while we behold the gift gratitude demands a tear of thankfulness; a tear poured forth in the abundance of our hearts to the bountiful giver of so rich a blessing.

* * * The church is the sacred place where the Lord delights to dwell! He hath promised to maintain her dignity against the efforts of the wicked and the malice of infernal spirits. She may be brought low, she may be dishonored and despised by Satan and his servants, ungrateful men, but the gates of hell shall not totally prevail against her. She is founded on a rock, and that rock is Christ. * * * She is ye pleasure of ye Captain of our Salvation, and therefore she shall endure from generation to generation.

Prophetic words of simple faith! How bright they seem, read at the end of a century's experience of their truth on this spot!

Closing, the feelings of the occasion seem to reach their strongest expression.

My audience, let me call forth your gratitude and thankfulness for the distinguishing blessings of the Almighty!

In this place we have wandered long, alas! too, too long, in the wide field of folly and dissipation! It is now high time that we should return to our father's house! I blush to mention it, the time is long since this place was first inhabited by numbers who had been taught the glorious system of Christianity. On the 25th of November, 1758, Gen'l Forbes erected the British flag on Fort Duquesne. Astonishing to reflect! that 29 years should be squandered away in carelessness and ingratitude for the protection and favors of the great Jehovah! And has He been kind to you? Has He brought you through perils and dangers and preserved you in safety, notwithstanding your thoughtlessness and unthankfulness for His blessings? Oh, how should every principle within you be kindled up! Borne on the wings of gratitude, how should your spirits soar in blessing and in magnifying His holy name!

But, my audience, however disagreeable a reflection on the past may be, blessed be God, the dark clouds of folly seem now to be passing by. The sun of righteousness deigns to lift his healing wings and a ray of gospel light has appeared unto us, by the blessing of heaven. Some small attempts have been made to cherish and foster it. *Witness this dome!* where the servants of the Most High may assemble to bless His name. Happy reformation! pleasing prospect! Oh, how comfortable to reflect that the place where not long since the wigwam and the tomahawk were erected, and

where nothing but the screeches and cries of savages were heard; how pleasing, I say, in the place of infidels and their idols, to behold the temple of God and His devout worshipers assembled to bless and praise His name! Oh, how happy to reflect that we have been the instruments in the hand of God to establish His church and support His cause! Such a prospect must swell our hearts with joy and gladness for the present and inspire sublime satisfaction in the latest pages of our memory! And if done through proper views, I have no doubt it will be acceptable to God. How ecstatic the joy which at some future period shall spring up to the mind, that we have been the instruments of rescuing some whose minds are pregnant with inveterate habits; and still more of rescuing their yet innocent and helpless children from the vices and crimes of their forefathers! This is a work which claims the attention of every Christian—to instruct the ignorant and propagate the knowledge of Jesus and of his religion. To this we are excited by every consideration of the public benefit and by all the motives of the gospel of Jesus, for it has the promise of happiness in this life and in that which is to come.

Thus was the first house (as the very last was) dedicated to the work as well as the worship of God, and especially to the salvation of children.

The house of worship thus erected was among the earlier, though not among the earliest in our whole region. [The author of that invaluable book, Old Redstone, says, (p. 44): "I believe that no churches or houses of worship were erected in the country until 1790. Even in winter the meetings were held in the open air." But this statement is so far modified by the important contribution of Judge Veech to the "Secular History of Western Pennsylvania Presbyterianism"—Mem. vol. p. 324—that the assertion of the text may be regarded as correct.]

But in the building of the spiritual house worse than frontier difficulties were experienced. The church beside Fort Pitt had less to fear from the Indians than the more exposed, outlying districts; but its moral foes were more vigorous and subtle than the sons of the soil with all their forest-craft. Liquor was a prominent factor in everything, social life included. Cards and dancing (now so largely banished by Christian common-sense and bitter experience of their unspiritualizing effects) went with the whiskey as adjutants. Social ties were often irregular. The years intervening to the close of the century were years of constant trial and difficulty. A history of the times asserts that the church was not "remarkable, early, for exemplary piety. Many

of them were gay, fashionable, worldly people, conforming to the customs and manners of the times." (Old Redstone, p. 377.)

Mr. Barr's ministry closed in 1789 amid charges and countercharges, the Synod finally acquitting Mr. Barr, and the Presbytery finally relieving the accused members without any grave penalty. Whatever misunderstandings of Mr. Barr's position and relations appear in opinions expressed within the last quarter of a century, disappear under more careful investigation. His record is clear, both before and after his pastorate here, and even while here in the other half of his pastoral charge [Pitts Township, now Beulah], as witness the following documents, which I found in possession of his family, and copied in Washington, D. C.:

"LONDONDERRY, May 18, 1784.

That the Rev. Mr. Samuel Barr, after having passed through a regular course of classical learning, and finished his academical studies, was entered upon trials in our Presbytery, in the different parts of which he acquitted himself very much to our satisfaction. Since licensed, he has preached the gospel within our bounds, and elsewhere, with very great acceptance; and in the whole of his moral character has behaved altogether unexceptionably; maintaining a life and preserving a conversation suitable to his profession. And as he now intends to visit the United States of America, we do earnestly recommend him to the care of any Presbytery to which he may apply.

Signed in the name and by the order of the Presbytery of Londonderry.

DAVID YOUNG,
Moderator."

Immediately upon his arrival in this country he was admitted to the Presbytery thus:

"These are to certify that the bearer hereof, the Rev. Mr. Samuel Barr, having produced to us from the Presbytery of Derry, in Ireland, testimonials of his good standing as a licensed candidate for the gospel ministry, and this Presbytery, as usual in such cases, having conversed with him (to satisfaction) upon the principles of religion, was received under our care and employed for nine months to preach to the congregations in our bounds, which he did to good acceptance, obtaining from the people among whom he labored, a character as well for abilities as for

religion and morals. Having also passed through the usual trials for ordination before us, with approbation, and declared his acceptance of the Westminster Confession of Faith and Catechisms and their directory for worship, discipline and government as the same are received in this church, he was this day, by this Presbytery, agreeable to a permission granted by Synod, solemnly set apart to the work of the gospel ministry, *sine titulo.*

And as he signifieth to us his inclination to visit our Western and Southern churches, we concur with his desire, and do hereby recommend him to the conduct of divine providence and the kind notice of the churches to whom he may come, as a worthy minister of Christ.

Signed in the name and by order of the Presbytery of New Castle, convened at New London, June 15th, 1785.

PER ROBERT SMITH,
Presbytery's Clerk."

Mr. Barr's connection with the other part of his charge seems to have been a happy and useful one. A minute book is still in existence, covering almost the whole period of his pastorate. It is a very *minute* book, to be sure, but it is the only scrap of record which either church possesses of the history of either in the last century; and it still testifies to labors and success. [A full copy of its record has been made for our archives.] I have here also, (by the kindness of a daughter of Mr. Barr) the word of satisfaction and commendation written by the Session of Pitts Township, as Mr. Barr left them.

"This is to certify that the bearer hereof, Rev. Samuel Barr, has been our minister several years, that he fulfilled the duties of his office, in all respects, to our satisfaction, and ministered to us both by his precept and example as became a worthy minister of the Gospel.

Given by the unanimous approbation of the people and Session at Pitts Township.

May 3d, 1790. JOHN JOHNSTON, *S. C.*"

Mr. Barr appears to have made a visit to Pitts Township in 1795, but we have no record of his having been present in the First Church at that time. He was subsequently installed as pastor at Christiana Bridge and New Castle (Del.) August 9th, 1791,

where he died on the 31st of May, 1818. He was born near Londonderry, Ireland, and educated in literature and theology at the University of Glasgow. [Of his family of twelve children, two were born in Pittsburgh, one of whom died at the close of 1876. But two now survive, and the dead are nearly all buried beside their father, in the cemetery at New Castle.

We do not know the salary offered to the pastor, and it must have been difficult to fix any values, while the continental currency fluctuated so violently. [In 1781, a congregation of Dauphin county called a pastor on a promised salary of "600 bushels of wheat, or a sum of hard money equivalent thereto."] We do know that the collection of the salary was not always prompt, since Mr. Barr reports to Presbytery, on April 18th, 1788, that the Pittsburgh church was indebted to him in the sum of £17. 12s. 9d., and Pitts Township in the larger sum of £28 9s. 8d.

It is now impossible to sum up accurately the whole case and determine the just dues of all the parties to the only great trouble internal, which our century has witnessed. There was evidently room for difficulty in the entrance of a stranger entering the pastorate of a church rather lax in some matters of deportment and discipline, under the care of a Presbytery noted for the severity of its views and its rigid adherence to them. It is possible that Mr. Barr *did* say: "narrow-hearted McMillanites" of the Presbytery, and that its members thought him, in turn, responsible for the type of piety in the church which was unsatisfactory to them. It is possible that had he been firmer, those who needed discipline might have been less aggressive. This much, however, is clear, that the church and community might well feel a larger sense of obligation to and interest in the first pastor. Mr. Brackenridge said of him in the Assembly: "We have but one clergyman, a gentleman of reputation and a good preacher." He brought hither a full measure, for the time, of culture and of talent. He came with a true missionary spirit, and at personal sacrifice, from an excellent position at the East. He secured the necessary conditions of church permanency and growth by immediate personal effort, and gained it a right of way (so to speak) by wise and energetic movements. He was a public-spirited and useful citizen. His preaching (judging from a small number of sermons in my possession,) was evangelical and earnest, and his private life irreproachable. Difficulties might perhaps have been

adjusted, had not, as at least her daughter supposes, the fears of her mother and her inexperience in the trials of Western life hastened finally his return to the East.*

To go on: From June, 1789, to November, 1792, there were only supplies, Mr. Robert Findley being the principal one. From November, 1792, to October, 1793, Mr. Samuel Mahon (a licentiate of Carlisle Presbytery,) preached and received a call. The Presbytery conversed with him on "his acquaintance with experimental religion, and proposed to him several cases of conscience, but did not receive such satisfaction as would induce them to proceed to his ordination. Therefore he requested a dismission, which was accordingly granted him." [Min. p. 113.] Mr. Mahon had graduated at Dickinson College in 1789—the third graduating class of that college. When a student, young Mahon was regarded as "very talented." Because of the obstacle that intervened and prevented his becoming the settled pastor of the First Church, he retired from the ministry, studied law and practised it in Natchez. He became a member of the Legislature, and finally died in Mississippi.

Afterward came Mr. Cunningham Sample, who preached as supply some time during the year 1794. He also became a lawyer. Little else is known of him. He baptized that lady of so remarkable a memory, so recently deceased, (Mrs. Eichbaum) who

*The whole matter gives rise to such an exhibition of facts as this:

1. It is plain there was card-playing and drinking, sometimes to excess.

2. That the pastor had been misunderstood or had not been sufficiently explicit in his testimony against these things.

3. That he seemed not to have any settled practice as to the baptism of infants of parents not members of the church.

4. That there was no *dishonesty* on either side.

5. That there was early catechizing of children and youth, and that it was highly esteemed, and that the germ of the then future Sabbath School was present in Mr. Barr's custom of appointing "the children to meet him at the meeting-house, there to be catechized," which "practice was followed for the most part every summer since, (1785) on the Sabbath evenings."

6. That Mr. Barr differed from the Presbytery more in feeling than in substance.

7. That the Presbytery was faithful in its counsel, as witness the following minute: (p. 58.) The Presbytery expresses "its disapprobation of card-playing, night reveling, and using any expressions leading to immodest ideas, as practices very unbecoming in any professor of religion, and such as would lay a just foundation for exclusion from Christian privileges in any congregation where discipline is duly exercised; and that, therefore, such of the elders of the church of Pittsburgh as have appeared before us to be guilty of such things, ought to be and are hereby admonished to abstain from such practices for the future, and be informed that without a reformation they ought to be further dealt with."

told me that an old friend, in view of Mr. Sample's later life, had suggested she should be "baptized over again."

The situation was still far from satisfactory. Indeed the church was passing through the deepest shadows which ever gathered within its century. There seems to have been little life in itself, and it was out of relation to its Presbytery, the sole source of supply. The evidence of a sort of chronic irritation between the First Church and the Presbytery of Redstone which is apparent in various ways in the records, seems to find confirmation in a recently discovered fact. In taking up the records of the General Assembly of 1794, we find a petition sent by the "congregation of Pittsburgh, *requesting to be separated from the Presbytery of Redstone*, and to be annexed to the Presbytery of Carlisle." It was "moved that the prayer of the petition be granted," but decided in the negative. Messrs. Smith and Hall were appointed a committee to write a letter to the congregation of Pittsburgh "relative to the decision on their petition;" said committee reported, and the letter was ordered to be transcribed, signed by the Moderator and transmitted to the congregation as soon as convenient. [Min. of G. A. of 1794, p. 413.]

From October, 1793, to October, 1800, is almost a blank. There are no Sessional records (as there are none, indeed, until 1818), and the church does not appear in Presbytery, in any form, except in April, 1795, to ask supplies, and then again in June, 1799. No meetings of Presbytery are held here. Time of declension is mourned by the Presbytery, and fast day appointed in January, 1796, for "prevailing infidelity, vice, immorality and spiritual sloth." The first Tuesday afternoon of each quarter is set apart in October, 1797, as a "time of prayer for a revival of religion." Then the Assembly appoints the fourth Thursday of August, 1798, as a day of fasting and prayer; and the windows of heaven are opened. Great revivals follow in the country, but the city is as the heath of the desert. The First Church is asleep in the midst of a harvest. This period witnessed the "Whiskey Insurrection," and the only thing we know favorable in the church's history is that her leading members and attendants, many of whom were high in local office and of wide influence, were altogether true and largely helpful to the government. Especially may this be said of the noble Judge Addison, whose charge is still a model of faithfulness, ability and courage.

The whole period closes in a sort of gloom, according to man's reckoning, save that a singular gleam of promise (long to be deferred in fulfillment) is perceived in the preaching of Dr. Francis Herron once in the old log church in 1799—and this was much to the "annoyance of the swallows," he quaintly said, which seemed to claim the neglected building.

This first period of our history may be characterized as that of the *initial struggle for existence.* It reached from 1784 to 1800. The second period—*secondary struggles for establishment*—occupies from 1800 to 1811. The third—the period of *success,* reaches from 1811—let us hope, until the Master's second coming.

It is interesting to note that the first period subdivides into five—thus :

I. Inception.
II. First Pastorate : December 21st, 1785–June 12th, 1789.
III. Supplies : June, 1789–November, 1792.
IV. Mr. Mahon : November, 1792–October, 1793.
V. Supplies: October, 1793–October, 1800.

Out of sixteen years the pastoral relation had existed considerably less than four years ; but with true Presbyterian pluck and perseverance the church may be described at the end of the period and of the century, as " faint, yet pursuing."

PERIOD II.

We may pass now to the second period. Its interest is not inferior to that of the first. Its struggles for *establishment* supplement those for *existence*, and lead the way to the period of permanent and large *success*. There are more abundant materials for this period, and some who retained the memory of it have but lately passed away from us; but time permits only an account of its salient features.

First among these appears the recurrence of trouble in the reception of the church's chosen pastor by the Presbytery. Relief from their long period of occasional and scanty supplies seemed to appear in the person of the Rev. Robert Steele, who, fleeing from persecution in Ireland for opinions not in harmony with Ireland's consolidation in the British Empire, was drawn to Pittsburgh by the presence here of a brother engaged in business. Mr. Steele had indeed appeared in Presbytery in June, 1799, and stated his case, but that body hesitated and referred the matter to the Synod—Mr. Steele being, on account of the circumstances, destitute of the usual testimonials. So much of confidence, however, was felt, as issued in a permission to preach, and he *may*, therefore, have officiated during that year in the First Church. In October, the Presbytery found that the Synod had not decided on Mr. Steele's case, but had referred the matter to the General Assembly. Thereupon, they concluded that they could no longer authorize Mr. Steele's ministrations. In June, 1800, the Assembly having acted meanwhile, Mr. Steele applied for membership in the Presbytery, "on probation," agreeably to the regulations of the General Assembly. [Min. p. 191.] The Presbytery seemed yet unsatisfied, and postponed the matter further. At the meet-

ing of that autumn, appeared Mr. Denny "with a commission from the Session of said congregation, as their representative, and was accordingly admitted to a seat." [This refers, no doubt, to Major Ebenezer Denny, who was not an "elder," as entered, but a trustee.] Mr. Steele was received on probation, and a theme assigned him for a sermon at the next meeting. An examination on experimental religion shows that the Presbytery had relaxed nothing of its diligence against "moderatism." Mr. Steele was appointed to "supply at Pittsburgh" until the spring meeting, "except one Sabbath at Pitts Township, and two others *northwest* of the Allegheny river, discretionary as to time and particular place." This was certainly "ample room and verge enough." Application was again made, in the spring of 1801, for Mr. Steele, as "stated supply until Presbytery shall finally receive or reject him." The appointed discourse was delivered and another theme assigned for the fall meeting. In the autumn the Presbytery "proceeded to examine," says the record, "the discourse delivered by Mr. Steele yesterday, but did not sustain it; but agreed to continue him on further trial, and appointed him to prepare a discourse on Matt. xi:28, to be delivered at their next stated meeting." (p. 171.) This sermon was delivered accordingly in April, 1802. Then, runs the record—"Mr. Steele having now gone through the several parts of trial agreeably to the regulations of the General Assembly for the admission of foreign ministers, Presbytery did, from the combined evidence of the whole, agree to receive him as a member. Ordered, that the Stated Clerk lay before the Synod, at their next meeting, a copy of the above minute, together with all the certificates and other testimony on which Mr. Steele was received." The Synod at its first meeting, September, 1802, "approved of the proceedings of the Presbytery in the case, and agreed to receive Mr. Steele as a member of the Presbyterian body in America. Mr. Steele, therefore, being informed by the Moderator of his reception, took his seat as a member." (Syn. Min. p. 6.) Mr. Steele was chosen the Clerk of Presbytery at its next meeting, (October, 1802,) the call of the "congregation of Pittsburgh put into his hands by the Moderator, and Mr. Steele declared his acceptance thereof." (p. 129.)

Thus terminates the long process of reception. There is no remnant of friction in the record or traditions. The whole shows how careful our forefathers were, even in the midst of such desti-

tutions, being rather willing that the ground should be seedless than to admit knowingly the sowing of tares. The long uncertainty, from June, 1799, to October, 1802, must have been trying to all concerned, and the keeping together of minister, people and Presbytery in harmony, under the ordeal, is complimentary to all concerned.

But the trouble was not all external, as, indeed, was found by the church-general just after Pentecost. Dissatisfaction within was expressed by some as early as December, 1800, and a supplication was brought in [to Presbytery] from a number of persons belonging to the Presbyterian profession in Pittsburgh, respecting supplies. Presbytery were of opinion that the prayer of the supplication cannot be granted on account of some existing difficulties in the congregation, and with a reference to said difficulties, agreed that their next meeting should be in Pittsburgh. The meeting took place in April, 1801. It was only the second time in twenty years that Presbytery met in Pittsburgh, and on both occasions for considering difficulties in the church. Happily, there appears no allusion to the matter in the record of that meeting, and probably some composition of the difficulty had been reached without the help of Presbytery. But the probability is that the composition was but temporary, and that the same line of preferences appears in the petition which was presented to Presbytery in June, 1803, and which finally issued in the formation of the Second Church. It stands upon the record thus: "A petition from a number of the inhabitants of Pittsburgh, praying that they might be erected into a different congregation, and receive supplies, was laid before Presbytery. After mature deliberation, Presbytery agreed to refer the matter to Synod at its next meeting." At that meeting, in October, 1803, held in this church, the petition was supported by the following memorial:

"To the Rev. Synod, now sitting in the borough of Pittsburgh, [this memorial] most humbly showeth:—

That we, the subscribers, being appointed by a number of our brethren, either already united to the Presbyterian Church or desirous of being so united, as becometh the general supporters of the Christian cause, do represent that we have not united in the call of the Rev. Robert Steele as pastor of the Presbyterian Church in Pittsburgh, but that nevertheless, being adverse to a separation if it could be avoided consistently with our spiritual

advantage, did for some time attend the preaching of the said reverend gentleman, and most of us did subscribe to his support, but finding no kind of spiritual advantage, have long since withdrawn and are now as sheep without a shepherd. We bring forward no charges against Mr. Steele, or any member of said church, considering that if even sufficient ground should exist, this is not our present object, but assure the Rev. Synod that our present object is to receive the immediate benefits of what we deem to be a Gospel Ministry.

James Morrison,
Wm. Barrett,
Wm. Semple,
Wm. Gazzam."

It has sometimes been thought that the desire for new relations "originated in the crime of giving out to be sung *two* lines of a stanza instead of the time-honored one," [see McKnight's History of First Church Sabbath Schools]—but this does not appear in the records. When the commissioners on behalf of the "established congregation of Pittsburgh," brought forth reasons against the petition, Synod did not grant organization, but ordered Presbytery to grant supplies. This, even, was too much for those who felt the cause would be imperiled by another church, and Alexander Addison, on the afternoon of the same day, (October 7th, 1803,) brought in a protest against the decision of Synod, and appealed to the General Assembly. The appellants take ground against any authority in Synod to "erect a congregation" where one is already existing. They say that the policy of supplies will only be divisive. They do not speak kindly of the petitioners, either as to their thorough Presbyterianism or as to their ability to sustain a church. They urge, finally, that no "decent support" can now be provided, and that if the prayer of the petitioners be granted, "instead of two congregations with two pastors, there may be no pastor at all." The protest and appeal was signed by Mr. Addison for the trustees, and then by the pastor himself, and then by the Session, at that time composed of Jeremiah Sturgeon, James B. Clow, John Wilkins and William Dunning. At the meeting of Presbytery, in the same month, a petition "from certain inhabitants of the town of Pittsburgh, to apply to the Presbyteries of Ohio and Erie for supplies," was at first granted and then reconsidered, doubtless because the case

was now before the Assembly. That body rendered its decision in the following May—the Synod ascertained the fact by attested copy of the Assembly's minute, October 4th, 1804, and on October 16th the following record is made in Presbytery :

"A petition from a number of the inhabitants of Pittsburgh, styling themselves the Second Presbyterian Congregation of Pittsburgh, praying for liberty to supplicate the Presbyteries of Ohio and Erie for supplies, was read ; and Presbytery finding that the judgment of Synod in favor of the petitioners having supplies granted to them, and which was protested against and appealed from by Mr. Steele and the elders and trustees of the incorporate Presbyterian congregation of Pittsburgh, was confirmed by the General Assembly, did grant their request." [Min. p. 198.]

Thus begins that admirable chapter in the history of our city's Christian life, which has been since written by our brethren of the Second Church. It was evidently "of the Lord." And as clearly was it of the people. Like our own origin, it was not urged nor helped much by the Presbytery, but it displayed vitality and perseverance. It was not created but simply recognized. Supplies were appointed until, in October, 1805, the Rev. Nathaniel R. Snowden accepted its call. From what so often appears evil to short-sighted men, a broader providence evokes incalculable good. The condition of difficult finances did come, as anticipated, and both churches floundered on for many years, but the kindred struggles only trained the people to work for the same great end. It was as much a mistake to suppose that the formation of a second church would result in no church, as it was for Mr. Hugh Brackenridge to think in 1786 (as he said in the Legislature) that "if a division took place among the inhabitants in consequence of styling the church they had a Presbyterian congregation, they would be unable to support that one, the loss of which would be great." Growth came to both churches alike in proportion to their faithfulness. And they grew together. Dr. Herron's hands were strengthened later, by the coming of pastor Hunt, and yet more by Dr. Swift, who came in 1819. The revival of 1827 was a delightful common experience, as other revivals since have been. At one time, when there were less than one hundred communicants in the Second Church, and its whole income was $650, there was also a pressing debt of $10,000, and the property was ready to fall under

the sheriff's hammer. There has been one heart in both churches, and indeed at one time there came near being one organization, a proposition having been made by the Second Church to combine with the First in a "collegiate" charge, Dr. Herron to be the pastor, with an assistant to be chosen by both churches. Full proof, this, of an amity and comity never since disturbed, and which recent events have only served to consolidate. May it be perpetual.

Another event of great significance in the religious life of this period, is the formation of the Synod of Pittsburgh. It was created by act of the General Assembly in 1802, and held its first meeting in October of that year, and in this church. One of its first acts was to receive Mr. Steele into full membership; and on its first board of trust appears the name of William Plummer, one of our most esteemed members. The first six meetings of the Synod were held in this church; Mr. Power had been appointed to preach the opening sermon, but in his illness, Dr. McMillan officiated. His text was from Romans viii, 6: "For to be carnally minded is death, but to be spiritually minded is life and peace." An admirable opening theme indeed. What an occasion this must have been. It was the first great representative meeting of the men who made Western Pennsylvania Presbyterianism. A roll call of them would be significant of infinite character, devotion and heroism. How fresh were they from great revivals! What thunders of voice and truth alike from McMillan! What pleadings at the throne of grace! What gratitude that the time had come for this great step in advance! Their missionary zeal, born of a stalwart faith in God rather than in any discerning of signs of the times, flamed out in that famous first resolution: "The Synod of Pittsburgh shall be styled the Western Missionary Society." Grand thought! Grander fact! The Synod was pre-eminently a body for its place and time. These representative men—elders as well as ministers—brought with them Presbyterian "organization" and "distinctive doctrine," and its "beliefs and teachings concerning the infinite worth of the human soul, and the dignity of man as man." They graved those characteristics upon our church in this region, enumerated with equal historical acumen and rhetorical vigor by our lamented Professor Wilson:

I. Its interest in and service to the cause of education.

II. Family religion.

III. Loyalty to the principles of constitutional liberty.

IV. Faith in the inspiration, power and sufficiency of the Holy Scriptures, resulting in "mighty revivals of religion," and in the "spirit of missions."

These things were HERE—in this church—seminally, and not for this region only, but for a great and indefinite West with its millions; and then by many channels—for the world. It was a "time of favor" for a long future; and it was a season of quickened spiritual interest. "The Synod spent some time in inquiring into the state of religion, and having heard from some of their members that there were comfortable evidences that the Lord was graciously and powerfully visiting some parts of the church in their bounds: On motion, it was agreed that the second Tuesday of December next be observed as a day of fasting, humiliation and prayer, to implore the effusion of the divine influences on the churches under the care of this Synod, *and through the world;* and at the same time thankfully to acknowledge the manifestations of God's grace to some of our congregations." The encouraging effect of the formation of the Synod and of this first meeting was visible straightway. There was no revival, alas! in the city; but deeper influences were felt. The union between city and country, so long delayed, at last began, and proved effective. Pittsburgh knew more, now, of the great cordon of living churches by which it was surrounded. The meetings of the Synod continued long to be marked events. I cannot quote testimonies other than to allude to that of the Rev. Richard Lea, which has been published, and to instance this sentiment of Mr. Daniel Bushnell (now an elder in the Third Church, who united with this church more than fifty years ago): "I remember what interest was felt when the Synod met there, (First Church) and the old pioneers came together. There was old Dr. McMillan, Dr. Ralston, Dr. McCurdy, Dr. Johnston, Dr. Anderson—all of whom I have heard speak in the old church. They were giants, well fitted for the times in which they lived, and did a great work for the church in those days."

The next striking feature of the period is the church building of 1804. Doubtless stimulated by a new sense of denominational strength in the surroundings, and anxious to develop at

the centre, and in nowise daunted by their own feebleness, (less than fifty persons being in active membership), nor yet by the establishment of a second church beside them; with a large measure of confidence in the future of the now growing city, the church went forward with considerable dash and vigor into this its largest enterprise hitherto attempted. The first steps already taken had been eminently wise. Pastor Barr had foreseen the importance of Wood street, and had bought the whole lot fronting on it and parallel with those given the church by the heirs of William Penn. It was now time that it should come into possession of the church. On the 21st of December, 1801, a congregational meeting had been called to purchase [this] "lot No. 440, and to erect a new church building." The lot cost about £80—$400. It was an excellent investment and stood the congregation in good stead, a section of it selling in 1814 for $3,000, and corner sections (substituted in place of the former section,) selling in 1827 for $4,000. By February 19th, 1802, the subscription had reached $2,400. On March 22d, 1802, it had been resolved to build of brick, forty-four feet in width and fifty feet in length, exclusive of the steeple, (which it was intended to add, but which never aspired). An admirable building committee, Messrs. Isaac Craig, Ebenezer Denny and Alexander Addison, were appointed managers to "contract and carry on the building."

And now, in 1804, as testifies the front window figure, so plainly discernible in so many memories, and even in the lithographs extant, the building began to rise. It was finished, as shown by advertisements for renting the pews, in 1805. But alas! the intervening years had not developed liberality and ability equal to the task, and the embarrassing debt, for that day, of $1,500, was found to be an accompaniment of all the rejoicings which probably accompanied possession of the house. The new brick structure changed the front significantly, from Sixth avenue to Wood street. The church was to become more important to the city. Enlargement and permanency were meant, both in position and building. But the struggle seemed beyond the strength of the church, and on the 4th of January, 1806, the Board of Trustees gave up the attempt to collect the money needed, and fell into the way of the times and established, through the proper public legislation, *a lottery*. There were two

schemes, a first and a second, but both were drawn for the "furnishing" of the church. The amount to be raised was $3,000. The matter seemed to linger unaccountably. In March, 1808, the trustees ordered the "completing of front door, painting and plastering, if the workmen will take their pay in lottery tickets of the second class." (Min. p. 39.) At the same time a "general statement" of the whole results was ordered, but apparently it was not prepared, as notice to settle the second class scheme was given December 18th, 1809. Suit was even ordered to be entered against the managers of the lottery, and an account was again demanded for a congregational meeting, 25th June, 1810, and a committee was appointed to inform the Governor of the "delinquency of the commissioners of the lottery." "No correct account of the amount of tickets sold was ever rendered," writes Judge Snowden. It was evidently a thorny thing to handle, and it has been a sore spot ever since. "One thing is certain," (writes elder Snowden in 1839,) "that lottery business resulted in a complete failure. It brought no aid to the funds of the congregation, but tended rather to increase their difficulties." And he adds, "*No better result ought to have been expected from so improper a measure.*" We may believe the congregation's repentance for the lottery began very early, for Judge Snowden had been an elder since 1812; and it has been such genuine repentance that *never* in any entertainment, or bazaar, or fair of any description, has the shadow or shade of chance ever been suffered to appear. "In all things ye have approved yourselves to be clear in this matter."

As intimated, the debt was not reduced. Indeed it went on increasing. Efforts at loans were futile. Repeated resolutions calling for payment of arrearages were all in vain. Some new obligations, generous ones, were undertaken, and in June, 1810, the debt reached $2,772, and this was exclusive of lottery ticket accounts of which they had no statements. It was evidently of the Lord, to whom our fathers would have been helped to look, had the just moral legislation of our own day been in force, which prevents any temptation to lean upon a revolving wheel—a very unstable underpinning for anything, and much more than unstable for a church building.

It was through such mingled scenes of encouragement and discouragement as have been outlined, that Mr. Steele's ministry

was prosecuted to its close. There was uncertainty at its opening, and sufficient uneasiness throughout its duration to keep the good man from any undue elevations. There is no record of his installation, as there was none of the pastor before him, nor even of his successor's. But his work went steadily forward. Liberty-loving and tyrant-hating he fled on account of informers and spies, to the free air of our great West. While here he was undemonstrative, but strong, and patient and true to his convictions. He was tall, of excellent manners and pleasant address, with fresh complexion, and wore satin breeches, silk stockings, knee-buckles and pumps. He read his sermons, though the congregation seemed to prefer unwritten ones. He was quiet in preaching and made excellent addresses, without manuscript, at funerals and on other occasions. Mr. Steele also taught school. "His Sabbath School was a real one. In it religious instruction was given, and given freely, as in contrast with the 1809 Sunday School, sustained by those noble men, Mr. Johnston, Major Ebenezer Denny and Mr. Gibson. In that the teachers were all paid one dollar for each day. Mr. Lowrie was one, and Mr. Gillan, a Catholic, was another. No Bible, and no prayer ever used. The instruction was purely secular. It did not last a year. The boys carried off the stationery. Mr. Steele's school went on from 1800 to 1806, probably. [Others say it lasted only two years, being interrupted by the new building]. The older scholars taught the little ones their letters, and then listened to Mr. Steele." [Mrs. Eichbaum's reminiscences, given me in an interview in 1877.] This school was held in the afternoon of the Sabbath, and attention called to it at the morning service. Mr. Steele taught alone. He is said to have had a "kindly, familiar, and explanatory and conversational way of teaching." His salary was $450, finally increased to $600. He had five children, three sons and two daughters. He lived scantily, but the people shared often with him what they had. He was highly respected in the community. "He was a Free Mason. A lot being purchased, some mechanics gave each a day's work to help to build the back part of a dwelling house into which he moved. He was industrious and wrought in his own garden. He caught the cold which caused his death in a few days, by working at a 'fire' at four o'clock of a cold morning." [Mrs. Way's memories.] His death occurred on the 22d of

March, 1810, and was regarded as a severe affliction to the church. Already, in February, 1804, Messrs. Addison, Stevenson and Clow, had been appointed to memorialize the General Assembly against a decree of the Synod in his case, and Judge Addison's name in the protest and appeal already referred to, is evidence that Mr. Steele must have been both a faithful and a competent pastor. Judge Snowden writes of him as "much beloved by the church," and that "his death caused much sympathy." Resolutions of the Board of Trustees [it is a grief every way, that no Sessional records of this period exist] were passed, expressing respect and esteem. The church was ordered to be draped in mourning. The second resolution gave the pew rents to the widow until another pastor should be chosen, and after that an annuity of $200 during her widowhood. This was finally commuted, December 16th, 1817, by the payment of a single sum of $400. It is an almost unparalleled example, and was deserved by this ladylike and talented woman.

The religious life of this whole period may readily be inferred from the facts now recited. The tide was very strong toward much that did not favor high spirituality. Church growth was slow and devotional life feeble. Immigration brought help, but there were few conversions. The total number of communicants in the year of Mr. Steele's death was *fifty-eight* only. The struggles of the period had eventuated in establishment, as those of the previous period in existence, and in neither case with any great margin. The depression of debt was the more keenly felt, because of the ineffectual (because improper) method of attempting to remove it. But real progress was being made, nevertheless. The church now appears in Presbytery, for the first time, with £5 for the Commissioner's fund, entered naively, I think, to "the First Presbyterian Congregation of Pittsburgh—the first collection." (Min. p. 210.) Our church seems to have been late in learning to give to general objects. Even in 1808 it does not appear among the *missionary* contributors of the Presbytery—nor in 1809, nor in Synod's tables of 1808–1812. The membership numbered 45 in 1808, 58 in 1809, and 65 in 1810, so that the last years of Mr. Steele's ministry were some of the most fruitful. Around us there had been growth. Cross Creek Church numbered 255; Cross Roads and Three Springs, (McCurdy's charge,) numbered 237, and many others about 200 members. But the

city and the country were widely dissimilar in moral condition. It is the record of a *struggle* indeed within these corporation lines. We need far better knowledge of the times and manners and morals and limited resources of the time, to enable us to understand the sacrifice and labor and prayer of faithful ones which is represented in the maintenance and advancement of our church during the first decade of this century. Think how differently our well equipped churches start into being nowadays! Let us remember that their patience and endurance instruct us in our enlarged work, and that even in mistakes they were working out their education and our safety.

So ends Period II—in establishment.

PERIOD III.

CONCLUDING SERMON, APRIL 20TH, 1884—SABBATH MORNING.

I Timothy, iii : 14, 15.

"These things write I unto thee that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

That is the moral purpose which all the recitals of this golden week are designed to subserve. Whether celebration of the virtues and graces of the good men and women of other days, or recounting their hair-breadth escapes, or even acknowledging their foibles and faults, whether remembering the days of darkness and discouragement or those of favor and progress, all is meant to teach us how to lead our lives in relation to the church of our own day, with all its peculiar difficulties and responsibilities or larger means and opportunities.

And to this we ought to be stimulated by remembering what the "house of God" is! Deficient in many things it may be, soiled with this and that spot, marred with such and such excrescences, and sometimes weak to tottering, yet remember, if you would behave rightly in it, that it is the "*church of the living God, the pillar and ground of the truth.*"

And nothing can prove it better than the history of a single century in a single church. Here, but for the grace of God and the truth of God, there had been found unsanctified human nature enough to have buried the church under its corruptions, or exploded it by contentions, or to have forsaken its work and

worship for worldliness. The contrary—so richly proven—is due to the great fact of the text. The First Church has been held and led and disciplined as part of the "church of the living God," and it has been the "pillar and ground of the truth," because its own steadiness came from the unfailing power of the God who gave spiritual life to its members.

Let us seek, therefore, in what remains, both directly and indirectly, to be learning how we may behave ourselves *in* and *toward* and *through* the "house of God, which is the church of the living God, the pillar and ground of the truth."

LINK BETWEEN PERIODS II AND III.

Few churches have been so favored as this one, in those who have supplied from time to time the periods intervening between pastors —and in the longer periods of pastoral absence. Dr. S. H. Kellogg, with whom your satisfaction is now so pronounced, was preceded in 1879 by Dr. S. J. Wilson, our admired and lamented Professor, whose reception and honors here, just a year ago, are so fresh in our mind, and yet seem to blend with the mournful pageant of his funeral. He was preceded in 1872 by the beloved and persuasive Dr. Wm. H. Hornblower, whose kindness won universal esteem, as his preaching secured universal approval; and with his ministrations were joined in the same year, those of the lamented and admired, the many talented Dr. M. W. Jacobus. They were preceded by Dr. Archibald Alexander Hodge, in 1865, whose marvelous facility was only equaled by his depth. Before him was Dr. W. W. Eels, whose bow still abides in strength. And with a long interval, during those years when some kindly offices were necessary to its very existence, the church was ministered to in the period between Mr. Steele's death in March, 1810, and Dr. Herron's arrival in June, 1811, by the *Rev. Joseph Stockton*. His father Robert was a cousin of Richard, one of the signers of the Declaration of Independence. Robert Stockton removed to Washington, Pa., in 1784, (the year of organization) and was ordained as one of the four first elders of the church formed there subsequently, (as his father, Thomas Stockton, had been an elder before him). He was one of the early delegates to the Presbytery of Redstone. Joseph Stockton was educated at Canonsburg, and studied theology with John McMillan. In 1801 he became pastor at Meadville, and came

thence in 1809 as Principal of the Pittsburgh Academy, which afterwards became the Western University of Pittsburgh. Thus he was brought to the aid of this church in its time of trial, by those scholarly tastes which marked his whole life. He was received by the Presbytery of Redstone, October, 1810, and appointed supply of the "First Congregation of Pittsburgh, as often as convenient." After his service here, which was of the greatest value to the church, he continued teaching until 1819.* Then removing to Allegheny, he gathered its first handful of worshipers and prepared the way for the later organization of the First Church of Allegheny. In the history of that church the fuller record of his labors has been made. He was one of the most accomplished of the early ministers. His published school books aided education largely, as did his own admirable teaching. He was skilled in Medicine, and his unfinished volume on Theology displays the depth of his acquirements, as other things their variety. His life was a pattern of usefulness and devotion. He was President of the "Pittsburgh Sabbath School Union," and served "with efficiency and power."

His missionary labors in all this region were given almost without reward and freely, from the Arsenal and Allegheny to Sharpsburg and Pine Creek (the churches at the latter two points being erected under his care). And even his service, so important at the time, to our own church, was probably gratuitous. A certain sum was declared due by the Board of Trustees, but there is no evidence of its payment. He probably refused it, as family tradition says he did, out of consideration to Mr. Steele's family, and out of sympathy with the struggling church. The name of Stockton is precious in many a home within these borders. Snatched away by cholera in October, 1832, and dying away from home, he was sustained with an unfaltering trust. "The battle is nearly fought," said the dying

* It was in 1814 that the Presbytery feared Mr. Stockton's conformity to the views it held, needed to be inquired into: but it was easily satisfied with the absence of evidence, and with his own statement in which "he acknowledged that he had baptized a child for Mr. Cromwell, which was apparently at the point of death, but denied that he had dined abroad with any party or parties on the Sabbath, or that he had played at backgammon, or either directly or indirectly advocated balls and dancing, and that he *had* decidedly spoken against all theatrical exhibitions and the circus." Thus he completes the list—Addison, Barr, Mahon, Steele and Stockton, which shows how watchful the old Presbytery of Redstone was, and how decided its views were on "questions of conscience."

minister. "And will you gain the victory?" said one beside. "Yes," he replied, "I feel that I shall—I feel that Christ is with me." He frequently prayed, "Come, Lord Jesus! Come quickly! Thy servant waits." His character is well illustrated in the fact that the Pittsburgh Humane Society (the object of which was "to alleviate the distress of the poor, to supply the wants of the hungry, to administer comfort to the widow, the orphan and the sick,") had Mr. Stockton for its President: and by the fact that the ladies decided, early in 1832, to hold the meeting that resulted in the Orphan Asylum (so successful since) at his house: and that when the public meeting was called in this church, April 17, 1832, by Mrs. Page, Mrs. Robinson, Mrs. Denny, and others, the Rev. Joseph Stockton "led the devotions." Thus one of his latest official acts was to implore the divine blessing upon so fruitful a beginning which was to carry forward the spirit of his own life, and in which, so many years afterwards, descendants of his own should still be efficiently and officially interested.

The record of the church-life of this intercalary year was not one of discouragement, though naturally, not one of great progress. The total number of communicants in April, 1810, was *sixty-five*. In April, 1811, twenty-one infants had been baptized, one member had been dismissed, four had been received on examination, and six by certificate, and the total number of communicants stood at seventy-four.

Thus was forged the link between Periods II and III.

PERIOD III.

It was God's time now for the third period—that of *success*. The Reverend Francis Herron, pastor at Rocky Springs since 1800, came to visit his relative, Dr. Brown, of Washington, Pa., and preached in the First Church by request. Great interest was excited and such a call followed him home as brought him back again in the spring of 1811. What he found may be inferred from what has been said. One who knew, has written: "The church was found to be in an almost hopeless state of pecuniary embarrassment; but far worse than this, religion, by a large portion of the people, was utterly discarded, and with many of its professors had little more than the semblance of form." Judge Snowden's history states that "the number of persons who then attended upon the preaching of the Word was comparatively small, and the laxity of discipline was equally lamentable." Dr. Herron was heard afterwards "frequently to speak of the prevalence of fashionable follies, the strength of pernicious social habits, the influence of worldliness over the church, and the mournful absence of the spirit and power of vital godliness that characterized that period." [Dr. Paxton's "Memorial," pp. 37, 38.] Several striking traditional utterances of that time fully substantiate these authorities, but they need not be quoted. Evidently the first years were to be those of struggle still. Things more powerful than the "swallows" of 1799 were now to be encountered and dispossessed. Indeed there seemed to be a spiritual chill upon the region. In 1813 there was noted by the Synod, troublous times, "bitter party accrimination" was lamented, which impaired the "peace of society" and threatened its "safety,' and "exerted a baneful in-

fluence on the harmony and edification of the church of God." (p. 100). *Growth* was slow in every direction.

Allegheny was then so unimportant that the Clerk of Presbytery spells it without a capital letter, and the Presbytery itself thought it "out of order to grant the Rev. Joseph Stockton permission to preach there." (Red. Min. p. 263.)

The First Church numbered, in 1814, as total of communicants, 65. (Not very rapid thirty years growth.) And in 1816 it numbered only 78. But in 1817 it had risen to 120, and in 1818 it had reached 133. Its first mission contribution recorded is in 1815, $60, but in 1818 it gave $177.36. Here is noticed the first hint of organized Woman's Work. The "Female Cent Society of Pittsburgh," gave to the Western Missionary Society, $57.

The membership seems to fluctuate, though there was real progress. In 1820, 180 communicants are reported; in 1821, 174 are enrolled, and in 1822, only 167. Many are dismissed each year, and doubtless the population more rapidly changed than now. The depression was great at the point of the finances. On the 8th of July, *one hundred* per cent. was added to the pew rents, to be paid in one, two and three years. The debt amounted to $4,300. The salary paid was but $600 per annum. And this though the city was in a condition of prosperity.

But difficulties only stirred the noble and evangelical pastor to exertion. Some method of relief must be found, and early in 1814 the sale of a large corner lot from the front on Wood street was finally determined upon, by which to pay all indebtedness. The $3,000 paid for it by the Bank of Pittsburgh, paid the judgment and costs of the sheriff's sale in 1813, and placed in the Treasury a balance of $181. [Relief it was, but final loss, for when later efforts (1868) were made to regain the property sold, it had become too valuable. Yet, when resold to the church in 1824 by the Bank (and generously) for just what had been paid for it, and *two lots* sold to pay for the one, they brought in a surplus over cost, and that stands yet (I suppose) in the ornamental iron fence in front.]

In 1816 an enlargement was determined upon, and carried out in 1817. What interest there must have been in the community, replacing former indifference, is shown in the fact that the pews sold then for $7,470—a remarkable result in a church number-

ing seventy-eight communicants. No better proof could be given that the people were beginning to learn the worth, *to them*, of such a church and pastor. The light in the candlestick of gold was brightening and it was fittingly symbolized in the gift of the famous O'Hara chandelier.

Progress was still to be made, and in 1818 the pulpit was altered and the session room built. There was now a place to pray for the persevering few who had the spirit of prayer, better than the one dimly lighted *corner* of the main room to which the faithful had resorted. And here, as in every addition to the instrument of His service, God accepted and blessed what His people wrought. How eminently a sacred spot has that session room always been! How many seasons of spiritual power have been experienced in it! Some who have been most helpful have seen the light-spiritual there. Every Sabbath morning the Session and others met there for prayer. "There the young men commenced their prayer meeting," says Dr. Lea, "and laid their plans for the formation of the Third Church. There the Western Theological Seminary first convened. It contained the library and the first class, and there, more than anywhere else, was formed the Western Foreign Missionary Society." [Dr. L.'s paper, read July 4th, 1880, Communion season.]

For help out of all difficulties, the truth as it is in Jesus was first of all relied upon. Faithful and affectionate preaching and earnest pastoral work wrought these changes and others.

The revival of 1822 followed. The backslidden were reclaimed, the hands of the constant strengthened, and the attention of the worldly attracted. Not lotteries this time, but prayer meetings and spiritual life were sought unto as the means of escape from difficulty. And they were blessed, as always. The decided stand against the fashionable follies of the time that won for Dr. Herron the then significant title, "Methodist," won also their better judgment, and finally their help. The impetus of the Sabbath School movement had already begun to be felt. Dr. Herron and the pious Joseph Patterson formed the Sabbath School Association of Pittsburgh in 1817, and in the First Church, for itself, in 1825, and thus kept the First Church true to its work when others tired of it. So that in 1832 the maximum interest reached recorded 12 schools and 1,222 scholars. A special building for this purpose, first of its kind in all the region, was

erected in 1826, (cost $700.) The blessing of God continued on the church which cared for its own and other children. (Sabbath School Association endured until '52.) The Third Presbyterian Church was formed in 1833, with full consent and approval of the First, and some of the choicest material of the First entered the enterprise, a few of whom have survived to celebrate its semi-centennial in the midst of prosperity and promise.

But all that had gone before could not *so* have encouraged the heart of the indomitable and faithful pastor as did the revival of 1827. Some are yet living who passed through its scenes. The church, nay, the town was never the same afterwards. It was the final evidence that the grace of God and His gospel could conquer anywhere. Here is the description of one eye witness, (in addition to which you are referred to Dr. Paxton's Memorial Sermons, pp. 58–64, and to Dr. Lea's Communion paper in the Appendix.) Mr. Daniel Bushnell writes: "After the lecture room was built the prayer meetings were better attended, but I did not know much about them until the winter of 1827, when a great revival among God's people was manifest, and many conversions to God resulted. I have been informed that the revival was the result of the earnest preaching of Dr. Herron on the importance of more consecration of God's people and the importance of special effort of Christians to benefit the souls of sinners around them. The Dr. called his Session together, told them that he saw signs of encouragement in the congregation, and proposed special meetings for prayer. The effort was made and meetings appointed in various parts of the city: God's blessing followed the effort and the result was that all the churches were revived more or less, and great numbers were converted to God. At the communion in February, 1828, about fifty persons, old and young, united with the First Church, and about the same number on the next communion. The *result of that revival remains to this day.* The tone of piety was greatly elevated; Christians began to realize that they *individually* had something to do in advancing the cause of Christ, and took hold of the work at once. Sabbath Schools gained a new impulse. Mission work was commenced in destitute parts of the city, and all religious efforts were greatly promoted. Meetings were held in the lecture room every night, and were well attended, though it rained almost incessantly all that winter. The Dr. was well supported by his ministering

brethren from the surrounding country, and many of them obtained such refreshing from the influence of these meetings that they were able to communicate to their own churches, and thus the leaven spread."

After 1827 spiritual success was assured. Then the church learned where its true strength laid. Then it gained the power of despising circumstances and inconveniences in order to do good. "Very dark nights" and "very deep mud" meant nothing as obstacles. The "wet winter" was a winter of power. All testimonies bear witness to the vigorous spring forward in all earnest Christian living and working which followed and proved the genuineness of this revival.

Among the results came that large piece of work, the desire to accomplish which was born of the missionary spirit, and which was to fill so large a space in the spiritual history of our community and of our country and beyond. Early deliverances of the Synod lamented the distance of young men from Princeton, and earnestly determined were the men of the West to educate their own sons for the ministry on their own soil. Dr. McMillan had been appointed professor of theology at Jefferson College, but something larger was necessary now. Dr. Herron's address and casting vote secured the Seminary, but what a burden came with it for him! Nobly was it borne. In the long train of years nothing better illustrates the staunch character of both pastor and people than the finally successful struggle to maintain our beloved Seminary. Nobly were they assisted by others, as for example by Mr. Graham, of Beulah, who rode over his whole country side collecting funds and gave $50 himself out of a salary of $700; and as by Richard Lea's agency, of which our Michael Allen paid all the expenses; but Dr. Brownson has well written that there were long, long years when any faltering on Dr. Herron's part would have been "fatal." The education of "poor but pious youth" was one of the passions of his life, and he knew that a populous centre was the place to bring them to for a proper training in Christian work. And thoroughly has the result vindicated the wisdom of his struggles. What multitudes of souls in our own country and in heathen lands have reason to bless God for the zeal and prudence and persistence which built up this school of the prophets!

Dr. Herron early realized, with others, the power of the press. Glowing resolutions were passed by the Synod concerning a religious periodical in October, 1821, and Rev. John Anderson was chosen editor. Dr. Herron was one of the committee to "assist Mr. Anderson by purchasing material, and to procure an editor if Mr. Anderson shall decline." The "Recorder," and another "Missionary Journal" were valuable publications, as well as "The Preacher." [Pains should be taken to secure full sets of them for the church archives.]

In 1823 the church numbered.....216
In 1824 the church numbered.....194
In 1825 the church numbered.....219
In 1826 the church numbered.....230
In 1827 the church numbered.....262

This last year the contribution to Missions reached $354.

In 1828 the church reported, (revival, 95 added).....319
In 1829 the church reported.....330
In 1830 the church reported.....359

At this time a number of members, Mrs. John Grubbs, Stephen Straight, John Patterson and wife, Mary Anderson, Isabella Stewart, Mr. Irwin and Mr. Semple, were granted letters in a body to form the First Church of Allegheny City. Others went also, among them the useful Elder John Hannen (who was long known as "the beloved disciple" for his gentle manners and devoted life.)

About this time (1828) began the settlement of the principles of denominational action in the carrying forward of the evangelizing work of the church. Union had been attempted, but friction resulted, and it was believed that much more could be accomplished if each branch of the church of Christ were thoroughly organized to do its own work. The first point which came up for decision concerned education. In October, 1828, the Synod's resolution about theological education, took ground looking away from the "American Education Society." Better work could be done *for* the Seminary, as well as *through* it, if the church would work by its own instrumentalities. A "Society of Education" was formed, auxiliary to the "Board" of Education, (and Dr. Herron, by the way, was a member of the committee which drafted the Constitution of that Board.) Funds were then con-

tributed in obedience to that decision, which are blessing the church and the world of to-day with their product.

Simultaneously came the similar decision concerning church work in *Missions*. Had this region done nothing else for our denomination as a whole, its early and firm enunciation of this principle (now universally adopted, but then controverted) would entitle it to everlasting remembrance. The principle was asserted in this same Synod of 1828—carried further in 1829, and in 1830; and finally reached organization in 1831. How full, and large, and clear the utterance was! The swing of the diction marks it, I think, as Dr. Swift's.

At that same Synod, (1828, convened in this church,) a new hold was taken on the press. "The Spectator" was to receive the Rev. H. Jennings as editor. Drs. Swift and Hoge were a committee to plead for it by an address to the public.

Presbyterianism in its citadel, viz.: its eldership, was guarded by resolutions denying the privilege of voting in ecclesiastical bodies to mere "committee men," from congregational churches. It was, in many regards, the greatest deliberative meeting ever held in this church. Temperance was commended and organization counseled. Sabbath Union and Sunday School Union were endorsed. Revivals were prayed for and expected, and special Christian work of all kinds commended. The enthusiasm of the West began to tell upon the East, and became visible in the General Assembly. It was in answer to a call in the latter body, that a group of young and earnest ministers, among whom were Dr. Cowan's father and my father, came West in 1829. Ah! when the church arises she shines. It is inaction she has to fear far more than any external foes.

In 1831 the church numbered 389. Now was felt the stir which increased to separation of the denomination. Subscription *ex animo* had been required in 1826, by action of Synod. A book was ordered to be subscribed. "I, A. B., do receive," etc. In 1831 the beginnings of the conflict became visible, both as to subscription and the eldership *versus* committee men. Suffice it to say that the prevision of the leaders here has been justified by the adoption of their principles by the entire denomination. Immediate church work went on. Help was appealed for in behalf of the Theological Seminary furnishment; and it was stated that "considerable additions were probable, and their board

would be reduced to seventy-five cents a week, provided a sufficient number of rooms in the Seminary building were furnished for their reception." "Pious music teachers" were sought, and the growth of Sabbath Schools noticed.

Larger feelings about the great Western Valley began now to show themselves. Pittsburgh is pronounced the "commercial centre of more than 8,000 miles of steamboat navigation. God, in His providence, seems almost to have annihilated distance." "Gigantic influence" of this point seems sure to them. There was an amazing increase of population, and more thousands were expected. The Synod says: "The member of this Synod is still living, who first sounded the silver trumpet of the gospel, and broke the first loaf of the bread of life (to a handful convened in a log barn) *west of the Ohio!* Population has more than doubled every ten years. At this rate there will be a population west of the Allegheny Mountains, in twenty-five years, of 20,000,000!! Can we close our eyes? Brethren, keep the sacred fire ever burning upon our own altars, and send down this immense valley one thousand torch bearers." Besides this, the African Missionaries were "about to embark," in 1832, and were commended to the prayers of the church. The zeal and faith of our forefathers attacked the foreign missionary world at its darkest point. They were of heroic faith. The greater the difficulties the more the enterprise appeared to be of God.

This large-hearted general condition of things was necessarily accompanied with growth in this individual church. In 1832 the church numbered *429*. Then it was crowned with revival, (see Dr. Paxton's Memorial, pp. 64–8,) and that was crowned again by planting a new centre of light and power—the Third Church. Then followed closely again the revival of 1834, in which the number of conversions from the Sabbath Schools was larger than ever before. But it was time for trouble again. This time it came in connection with the denominational history. Of the whole epoch of division, 1835, '6, '7, nothing need here be said beyond the record of the fact that pleasant personal relations seem to have been maintained, even though the Third and Minersville Churches became attached to the New School. The whole discussion may have been fruitful of knowledge as to some disputed doctrines, and certainly was fruitful in exhibiting the principle of church work in education and evangelization; but it

seems to have been an era unfruitful of large growth. It was an evidence of good, sterling Christian character, and of the presence of the grace of God, that such discussions could go forward through many years and leave no deeper marks.

In 1839 the Session appointed Elder J. M. Snowden to prepare a history of the church, which is recorded in the minute book of the Session begun at that time. It is invaluable now. There was the same early deficiency to complain of then as now, and it is strange to us that the Session should have kept no records before 1818. Thirty-four years of the church lost, so far as the inner record of its spiritual life is concerned. There was never kept a record of marriages and baptisms; but we may repeat with emphasis now, (forty-five years later,) what Judge Snowden then wrote: "Much ground is afforded for confidence, gratitude and praise; for goodness and mercy have followed the congregation through many difficulties."

During the "forties" little seems to have occurred which demands special notice. In 1847 resolutions were passed and the Session asked to call the congregation to provide a co-pastor for Dr. Herron, but the movement failed.

In 1850, the burden, both of the church and of years, seemed too much to be borne by the now venerable pastor. That meeting must have been a solemn and tender one, in which the attached friend and faithful elder, Harmar Denny, read his resolutions touching his pastor's resignation. "*Resolved*, in testimony of our affectionate regard for our beloved pastor, who has spent an almost unprecedented period of labor and usefulness in our midst, characterized by uniform harmony, and with manifold tokens of divine favor; we tender him a sense of our profound gratitude, and assurance of our cordial esteem for his ministerial and personal worth, with the cherished hope and desire that in his retirement he may realize the full consolations of the gospel and ultimately the reward of a zealous and faithful ambassador of the Lord Jesus Christ."

A noble tribute! Most affectionate and most sincere. It was accompanied with promise of provision for his comfort. Heaven and the best of earth seem to blend in that scene. It is an ideal spectacle, assuring us that there is nothing in this whole world so holy, and tender, and deep, as "*fellowship* in *the gospel*." It was the reward of faithfulness here and the pledge of

approval above. The First Church is an exceptionally noble people to serve in the gospel, to live among and to die among.

And how richly fulfilled was this benediction upon the closing days of this grand life. They were serene and calm in experience, and most useful in preaching, and prayer, and counsel. I have related to you formerly the history of the revival of 1851, (as given me by Dr. Paxton) when Dr. Herron's counsel to "call an inquiry-meeting" seemed to be the turning point to a wonderful ingathering. His soulful words of final confession of the sufficiency and power of the gospel of Christ, and final appeal to "fellow sinners" to be saved by this only way of salvation, delivered as the last sermon in the old house, lingers in many a heart and deserves to be hung in illuminated type somewhere on these walls. [See Appendix.]

What a blessing was that noble presence with the silver hair and the treasured memories which wove him into the heart of every household, as Sabbath by Sabbath he occupied the great chair beneath the pulpit! It was a life-evening so calm, so bright, so typically perfect that it seemed, like a far northern sky, rather to melt into heaven's morning than to die into any darkness. Taken as a whole it was a marked life throughout for its power of *personal influence*. It was Dr. Herron's *character* (like Washington's in the Revolution) more than his genius, to which the people came as to a refuge and strength. Mrs. General Butler (a bright and accomplished woman, but of skeptical mind) would invite Mrs. Herron to her parties, but not the Doctor, saying that he was a "Methodist" and an "enthusiast." But when a great thunder storm arose she would come over to Dr. Herron's house. He asked, "Do you think yourself safer here?" She answered, "Oh, you are a Methodist, but you are a good man, and if there is any place safe it will be this." [Mrs. Smith's reminiscences.]

Thus let him remain forever in the minds of men. When the community first knew his supreme earnestness and steadfast opposition to every form of evil, it called him an "enthusiast," but as they saw the gospel he loved and preached bringing order out of confusion, and joy amid sorrow, they began to feel that it was *safe* to be where the good man was. Dr. Herron's personal influence was illustrated by his remarkable power of enlisting help in any work which engaged him, and in setting men to

work on lines suited to their special endowments, as in Dr. Nevin's Sabbath afternoon lectures on "The Analogies of Religion." The Session of the church recorded their gratitude for "the trials he endured, the difficulties he surmounted, the influences for good he put into operation, the controlling influence he exerted in this whole community, and the moral and spiritual reformation which he effected in this church." [Memorial, p. 136.]

The dates of his life are these. Born June 28th, 1774, near Shippensburg, Pa., of Scotch-Irish and pious parents, and trained by them and the times to faith and manliness. Dickinson graduate, May, 1794; theology with Cooper; licensed 4th October, 1797; toughened by severe journey West, 1798–9; kindled by great revivals in progress there; settled at Rocky Springs, Pa., in April, 1800, and after eleven years of successful pastoral life translated to Pittsburgh, First Church, thence to heaven, on December 6th, 1860. As *preacher*, careful in preparation, biblical, experimental, and always impressive. As *pastor*, affectionate, accessible, persuasive and progressive in methods. As *presbyter*, a born leader in Presbytery and Synod, and Moderator of the General Assembly in 1827. As *president*, directing the Board of Directors of the Western Theological Seminary from its first meeting until his death. As *citizen*, devoted to the city's interests, jealous of its morals, helpful in extending its churches, founding the first "Moral Association," and holding the first Temperance meetings.

Dr. Herron's piety was marked. It was early, tender, strong, equable yet stimulated by revivals, characterized no less by prayer than by active zeal. He was pre-eminently a man to mold the times. "There are but two things in Pittsburgh," was once said, "Dr. Herron and the Devil, and the Doctor seems to be getting the advantage." In personal majesty of presence unequaled, in influence commanding and magnetic. Equal to emergencies in church or city, with pronounced convictions and well matured opinions, sound judgment and warm sympathies, of remarkable courage and great practical wisdom. When he died all mourned a father. Business and even the Courts were suspended in his honor. Tributes of every description were paid to his worth. The tablet erected by a grateful people, in 1874,

the centennial of his birth, bears these closing words: "Revered by the church he served and the city he adorned."

Dr. Herron was a true Moses to this people. During his forty years pastorate they were led from an Egypt of bondage to debt, and out of the murmurings of the desert for some forbidden gratifications, to the promised land of abundance, to become a strong and settled generation of devoted servants to God.

Let his noble face and stature be perpetuated in picture and description, let his fame be preserved in anecdote and history and storied tablet, for *all* these things bring to mind is the product of that gospel he held up to man with the firm accents of youth and the tremulous hands of age, which he illustrated by his life as he proclaimed it with his lips, and which is OUR only hope of salvation.

More and more should be done to keep the rising generations of this church and of this community thoroughly familiar with this nobly complete type of Christian manliness, unreserved personal consecration, indomitable will and unflinching perseverance and undaunted faith, so that they may bravely pioneer in the paths of moral struggles as he did, and loyally live for and peacefully die in the Christ he loved. So it should be that not only those of our past who lie around him in the cemetery now, but the hundreds of others who will be buried there, should be thought of as one family, and that when the resurrection morning comes, he should rise with them to commend them (mayhap, also, the pastors who have followed him and have sought to drink into his spirit) to Christ the Lord, saying, "Here am I and the children whom thou hast given me."

When the change became necessary in 1850, one was soon found and called with perfect unanimity, whom the ex-pastor received with as much esteem and trust as the congregation exhibited of enthusiasm and admiration. As he "received him with open arms," so for the remaining ten years of his life Dr. Herron "cherished" his successor "with the magnanimity of his great Christian heart and the tenderness of a parental affection." [Memorial, p. 72.] The training and impulses of Dr. William M. Paxton when he came hither after two years pastorate at Greencastle, Pa., were such as to make all his abilities tributary to carrying the church forward in the direction now at last so firmly taken. It was but a short interval until the new pastor

was on the field (early in 1851,) and but another short interval until the evident blessing of God in the edification of the older and the attraction of the younger began to be visible, and but another short interval until the crowning blessing came in a gracious, protracted and productive revival. The crisis of this fourth pastorate of our century was passed when this revival came, as that of the third was when the revival of 1827 came. There are those, and many of them, still living among us, who can bear witness to the deep and tender solemnity of that refreshing season. Some date the beginning of their spiritual life from that Sunday afternoon inquiry-meeting out of which most of the seventy-five present went savingly impressed. It was a time of power when Dr. Herron was here to counsel, and Dr. Paxton to preach, and such men as Beer and Bailey and Lorenz and Laughlin and Spencer and McCord and others to pray, to plan, and to work.

The rapidly increasing congregations, combined with the condition of city prosperity and the recognized pecuniary ability of the church, together with the condition of the 1804 building, pointed to a new church edifice. It was undertaken in 1852, and finished in 1853, was one of the handsomest of its time, and has stimulated many others of like grade. From '53 to '57 there was steady growth, and then came another wave of spiritual interest. Like '27, '32 and '51, it was deep and strong in its influence. The revival immediately preceding had originated, none knew how, within the congregation itself; this one grew out of the Synodical Convention of December, 1857, [see Dr. Paxton's address,] and grew in common with the remarkable work of '57 and '58, the marks of which are yet visible on the whole Christian surface of the world. This church was thoroughly aroused. Young men's activities began then as union meetings began. Mission schools were now also more largely developed. The communions and confession scenes of that period were marked seasons of solemnity and consecration.

Scarcely had the enlarged work consequent upon this "time of harvest" been well compassed when the pastor was called to a work requiring much labor and study on his part, and some sacrifice on the part of the congregation, but one to which he was so plainly designated by special gifts that all acquiesced in his decision to undertake it. Here began his teaching the Science of

Homiletics in the Western Theological Seminary, which was continued until the termination of his pastorate and for several years afterwards. It is needless to say that what he could do so signally well he could teach with equal success, and especially as the church has just called him from the New York pastorate of multiplied years and affections and its accompanying responsibilities in denominational work ; to exercise the same office again in her most venerable school for the ministry.

Scarcely had this work been well begun when the hot breath of war was felt in the air, and the duties and anxieties of that period came alike upon pastor and people. And how admirably both did the duties and bore the anxieties ! The pulpit gave no uncertain sound, and its prayers were incessant, while the whole church was ever ready with moral influence, with money, with men at the front and with faithful women, not a few, in all the varied labors by which they sustained the army in the field. The great "Sanitary Association" meeting held in this church will never be forgotten.

During this whole term the unity of feeling between pastor and people was never for a moment impaired. The one was sympathetic in affliction, clear in counseling inquirers, efficient in discipline, unrivaled in the pulpit; the other satisfied, united, hearty and active. There was great development in the usefulness of the Session during this period, and many of the names which will be longest remembered for faithfulness and devotion, were identified with it. The old choral choir, under the spirited and spiritual guidance of Mr. Wright, continued throughout, and many of its voices are gratefully remembered. The church, throughout this period, at least after 1860, maintained so strong a protest against sinful amusements that a pledge to abstain from opera, theatre, circus and cards, was made a term of communion for all who made confession of their faith. The benevolence of the church made rapid increase, and its whole life was strong, glowing, and often intense. The years of this pastorate were years of the "right hand of the Most High." They were enviable years of prosperity in external and internal things. Even the city extension and prosperity seemed to increase the time of favor. The church life deepened as it strengthened, and one must go far to find a record in which there is so much cause for rejoicing, and so little left to desire, as in the history

of the First Church from 1850 to 1865. In June of that year (just after an important meeting of the General Assembly in this building) the pastor was constrained to bring these pleasant and fruitful relations to an end, on account of considerations of health, (his own and that of his son.) Reluctantly the congregation acquiesced in what the pastor deemed imperative, and you have appeared to be receiving something of compensation for this painful separation, in the continued life and usefulness elsewhere of the pastor to whom you were devoted, in his presence and words of instruction and cheer on this occasion and in having been permitted recently to hear, from this pulpit, (before which he was baptized) the son for whose health's sake, in part, the ties of the past were sundered, and through whose life there is such good hope of continuing the father's usefulness. It has been your frequent privilege since 1865 to welcome with most attentive hearing, the ministrations of Dr. Herron's successor and friend, as it has mine to know and acknowledge his constant kindness and support, so that in a way rather unusual there has been a continuance of the influences, feelings and traditions which have permeated the church life, from 1811 onward.

When your late pastor was called, in December, 1865, and began his work with January, 1866, there was little to do but build on foundations already firmly laid. However, with the ever increasing volume of the city population, and the change in the character of that part of it surrounding the church, (now distinctly considered as located in the "old" part of the city,) came the evident demand for additional aggressive work for different classes. Attractive suburbs were calling away many who had been active and faithful in their church relations, and those moving to the city from elsewhere did not choose to reside near the old centre. The indication of Providence was plain, and the church addressed itself by degrees to this work (at once a new and an old one.) Development in this direction was aided by the reinstallation of the Young Men's Christian Association, which took place in this church in December, 1866, by the Christian Conventions and the inspiring zeal of Mr. Moody, and by the re-formation of the Young Men's Union in our own church. The grand impulse of lay-evangelization was felt among us, and has been responded to in various directions ever since. The work of City Missions began in 1867, with the

labors of the Rev. S. C. Faris, a faithful and devoted man. Support was arranged by the gift of one thousand dollars per annum by Mrs. E. F. Denny, and a contribution of $300 for house rent from several gentlemen. Miss Ellen McNutt was employed about the same time for a portion of each day, and supported by private subscription. Others have aided in the work from time to time. Mr. E. McGinnis, Deacon Newell, Miss Mary Smith, Mrs. Anna Logan, and now Mr. John Thompson have carried it forward with mingled zeal and discretion. Each has contributed something of peculiar influence and wisdom, and spiritual power, to this quiet but noble and successful work. There was also co-operation, at one time, with the Woman's Christian Association of the city, a district being assigned us, and much faithful volunteer work being done in it. The result has fully justified all the expenditure of time and means. There are some in the church to-day, as in the Sabbath School, and some in other churches, and some in the church above, who would never have been drawn within the power of the gospel by any other means.

In close connection with this going out to "compel them to come in," has progressed the work of enlarging our Sabbath School. The church discovered that a small home school was discouraging even the attendance of church families, and that mission schools stitched to the church by the slender thread of pecuniary support, failed to gather into any fold even those who were led into the "way of life" by the few persevering workers in them. Enlargement being determined upon, the recruiting by diligent visiting was begun, the consolidation of mission schools followed, the senior department was organized and afternoon sessions became the rule. The need of a new building was felt, but the building was postponed. The church wrought earnestly to regain the position of 1832, in which year there had been more than 1,200 scholars under her care in Sabbath Schools.

The same missionary spirit led to perfecting the inner organization of the church. The Woman's Foreign Missionary Society was formed in 1871, and $500 collected by it the first year. Other agencies were instituted in their turn, chief among them the Board of Deacons, (the first in the history of the church,) which has proven every way helpful and efficient. Indeed, there seems little to desire as to methods of Christian work. The church is

prepared for them all, and if every member were as thoroughly vitalized as the church is organized, success would be assured in a larger measure than ever yet attained. The work of the Session has continued unremitting and fruitful throughout. The pecuniary obligations of the church have been fully met and its benevolence has increased. In 1866–67, a debt of $5,000 was paid, and expensive repairs to the church property, without and within, (especially in 1868 and 1871) have been promptly provided for. The new organ came in 1869, and has been since improved at considerable outlay. A handsome parsonage was purchased in 1876–9, at the cost of $18,000, and in 1880–81, the long desired Sabbath School and Lecture Rooms, with facilities for Christian work of every description, were erected at a cost of $24,000.

In the general life of the denomination, this period was signalized by the re-union days of November, 1869. The never-to-be-forgotten scenes of enthusiasm and hope will be a cherished part of the history of this church forever. They cannot now be described. In the general life of the city, this period is marked by the sadly-contrasting scenes of the riots of 1877. On that "black Sunday" of July we worshiped here and commended the cause of public justice to the God of all our rights, and the pulpit theme was the "Supremacy of Law."

During these years the traditional connection of the First Church and the Theological Seminary was maintained by your contributions, by the Presidency of the Board of Trustees, held by one of our most esteemed members, by your pastor's membership throughout in its Board of Directors, and by his service for two years as Instructor in Hebrew. It is likely to be maintained in the future by the elders who represent you on its Boards, and it is affectionately commended to your prayers and benefactions "throughout your generations."

Within this period the custom of annual sermons has been inaugurated and observed, and this review so steadily made and once, at the fifteenth year, extended over the whole previous portion of the pastorate, renders unnecessary more detail now. Along with this, and both, I hope, will be permanent, we have adopted the old Moravian custom of a year-text. I believe, upon careful review, that some of these year-texts exercised a considerable influence and gave coloring to the spiritual life of the

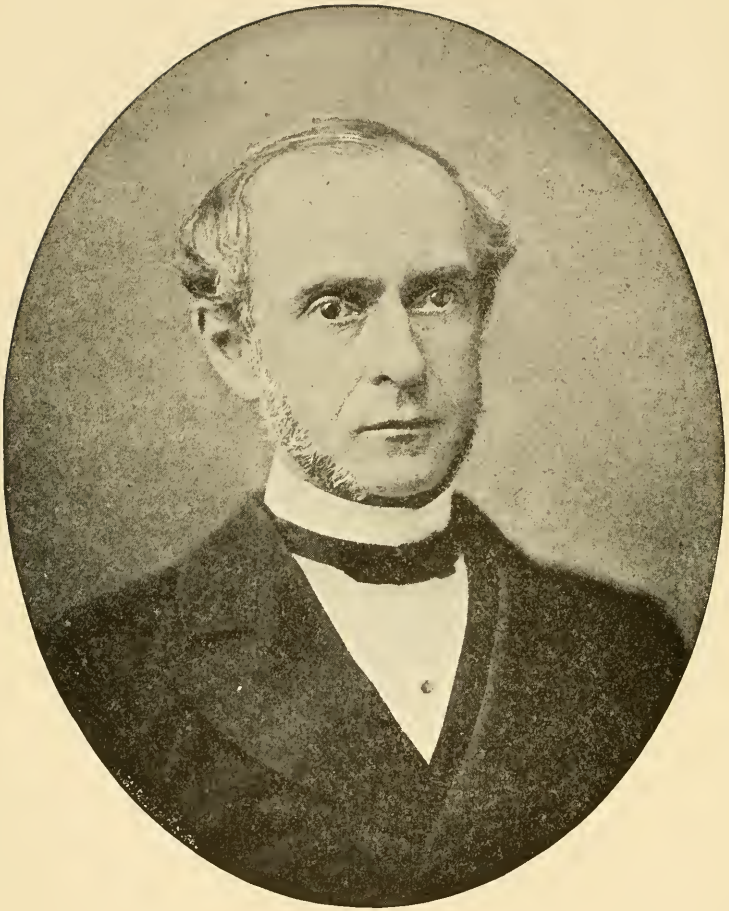
year. The whole purpose of annual review and year-text combined *was so to remember our past as rightly to build our future.* The "heartiness" of Hezekiah, 1872–3; the "Bible year," (text from Ezra, 1878,) and the year of *progress*—(text, "Go forward,") are instances, I think, all will remember.

The crisis of this fifth pastorate seems to have been past with the first months of 1867. Then came to the church (as to most of the churches of the city,) a season of sustained spiritual interest and activity, specially characterized by its result in a large ingathering into all the churches of converted young men. A new impulse was felt to have been secured and preparation for the advanced work which followed was thus made. The movement went steadily forward until, in the review of 1872, it was noted that *now* it had been settled by God's goodness that the First Church was not to become a church of the past. It was recorded then that our membership was increasing; that the Sabbath School was enlarging; that the net gain of the year (without unusual meetings,) was greater than ordinary; that our organization was more complete, our interest in the poor and adaptation to work for them, was more evident; that our communion contained more young people, and that more work than ever was being undertaken for Christ. The prophecy was then also announced, which is now fulfilled, that it was "certain, with God's blessing, the church will reach its *centenary* (in twelve years) more vigorous than ever." As in the review of 1866 it was recognized that the church life was becoming more aggressive and more interested in young men, and *then* the blessing came in the conversion of young men; so the next revival, in 1876, was characterized especially by interest in our Sabbath School, and a large accession of the young of both sexes. Families within and without the church were blessed, and the fruits yet remain. Those were scenes of great tenderness and solemnity in the prayer-meetings after Sabbath School and in the inquiry-meetings. The pastor had uttered the key note in the year-text, "go forward"; the Session had re-echoed it in a stirring appeal, printed and sent to every member of the church; the Sabbath School teachers felt the glow of endeavor, and we were probably then more nearly a whole church at work for Christ than ever before in our history, unless in 1827. It was emphatically a revival of the membership and it was specially their work that was blessed, the lesson

of encouragement in which fact will never, I trust, be lost from the memory of the church.

There were other scenes of interest which cannot now be particularized [especially that one of 1879, when the faithful evangelists, Wishard and Johnson, labored with us,] and in general the additions to the membership continued. No communion, I think, occurred without some accessions, and but one, if I remember correctly, without any addition by confession, though there were several at which only one came to our Lord's table for the first time. The fact is to be recorded with profound gratitude, that notwithstanding our common infirmities and repeated negligence and coldness, the dear old church, in spite of all that has been untoward and difficult, has reached the century milepost of her journey with enlarged membership and undiminished resources of every kind.

The termination of the fifth pastorate is too recent to allow—so fresh are the feelings of six months ago—of anything more than the bare record that it took place in connection with what seemed an imperative call to a different service for the Master, which came, singularly enough, almost simultaneously with the similar call which carried the fourth pastor from the pulpit to the professorial chair; and with this record the most grateful and heartfelt acknowledgments of your abundant kindness when the hour of separation came. May the blessing of God descend upon this church for its unvarying trust in, co-operation with, and provision for its pastors.



William M. Paxton.

CHARACTERISTICS.

The history of a hundred years would only be baffling to interest by its multiplicity of detail and equally void of spiritual profit were there not *distinguishing characteristics* which give unity to details and point spiritual lessons. Such characteristics are sure to emerge in any history, and the record now before us seems to be more than ordinarily rich in them. They become most clearly visible when seen in vista, or when arranged as similar beads may be on a single thread. In describing the characteristics of the church all the scaffolding is taken down and the building becomes visible from foundation to spire. There have been variable pecuniary conditions and different currents of popular estimation traceable in the history as there have been changes of pastors, and many influences from without, and all these have their importance; but now we turn to look more closely into the products of the church's life and at its *outworkings* rather than at its outward conditions.

The First Church has naturally, and by reason of intelligent zeal also, been a *place of beginnings*. Influences have originated here of measureless extent, and enduring institutions have been born on this spot. It was the place of the first meeting of the Synod of Pittsburgh, in the year 1802, and we have seen the grasp of that body on great questions and great territories. The "Moral Association," about 1812, was formed here, for the city. The "Sabbath School Association" began here in 1817. The first temperance meetings were held here. The Western University was inaugurated here in 1819. The "Western Missionary Society" was formed here in 1802 by the Synod, and the "Western *Foreign* Missionary Society" had its beginnings here in 1831, in

the counsels of the little Session room between Swift and Herron and like-minded ones; the first to do faithful work for our own land for twenty-seven years and be merged into the Assembly's Board of Missions, with the full consent of its originators; and the second to present and represent the great principle of church action in the conversion of the world, until it became triumphant in 1837, and the "Western Foreign Missionary Society" became, "as it was always intended it should become," (said Dr. Swift,) "the Board of Foreign Missions of the General Assembly of the Presbyterian Church in the United States of America." Here the first missionaries were commissioned, and Pinney lived to speak from the same pulpit from which fifty years before he was sent to Africa. The Western Theological Seminary had its beginnings here likewise, (1825–7,) and its first classes recited here. The General Assembly met in the First Church at its first venture West of the Mountains, in 1835—again met there in 1836, then in 1849, then in 1865, then gave it (with the Third Church) the hallowed associations of re-union, with its communion in 1869, and met here again—the first meeting in the new series of Assemblies which pay their own expenses—in 1878; and it was made the place of the first effective gathering of Western Presbyterianism's precious memories by the Memorial Convention of 1875, with its admirable resultant volume. Some of these ten beginnings will have no endings.

2. A second characteristic is, that the First Church has always been a *church of the people*.

It was apparently suggested by the people, (see the statement of John Wilkins' diary,) and came to the Presbytery as a child desiring motherly care. Indeed the need of the church came to be felt, because the need of the people was so evident. It was altogether a noble origin.

Moreover, our church history emphasizes the same characteristic in its proving to be the place of combination for city and country forces. At the very first this did not exist. Pittsburgh as a military point, was the key to the surrounding country. When in the enemy's hands the people fled from the frontier—when in rightful possession they returned to their homes. But communication with the city seemed to be small, (there was little at first, even of trade,) and religiously the neglect seems to have been perfect. McMillan either could not or would not find

hearers there (though preaching once in 1775,) while others seemed to stay away as though afraid of "ill-treatment." [Wilkins.] Thus the beginnings were feeble and thus misunderstanding could easily arise between the country Presbytery and the first city ministry. But Providence provided the link in sending Dr. Herron to preach beside McMillan in the revival of 1798–9, and bringing him years afterward to the city church. Then the immigration from country to city began to find the First Church and it began to find the immigrants. Ever since it has been fed and strengthened by these streams from without. Many are the illustrative incidents which might be but cannot now be given.

And in the same direction it is to be noted that this has ever been a church for all classes and conditions within the city itself. The people were always welcome here. Very cruel and hindering misapprehensions have been extant in later years on this point, but whoever will take pains to investigate will find the truth to be as I state it. The church has always contained many who had no worldly possessions to tempt them to BUY heaven with contributions and obtain dispensations from conscience for easy compliance with the fashions and follies of the times. Undoubtedly, for a church in a populous manufacturing centre, it has had far too few laboring men and mechanics in it, but this has never been more than a sin of omission. That there have been and are in it so many that are poor in possessions and rich in faith, is an evidence that the way has always been frankly open for all who wished to hear and obey the gospel, to enjoy its services and make part of its membership. The foundation for upbuilding largely here from all classes, and for all classes, is found in the whole history of the church. Its way among men can never be blocked but by forgetfulness of its record, added to criminal departure from the spirit of Christ its Master.

3. A third characteristic, is the engagement of the church in all the *organized Christian* work of the community.

It began very early in the Pittsburgh "Moral Society," the admirable "proclamation" of which deserves now to be republished. It was formed in 1809, and Ebenezer Denny was its President. [See McKnight's Sabbath School History, p. 19.] This care for the morality of the community was further evinced in an early share in the movement for temperance. The first meetings were held here, and they were needed even within the

church ; for at the point of the beginning of our Sessional records, (1818,) there are three cases of discipline for intoxication within one year. In 1816 it was resolved by the Synod of Pittsburgh, that ardent spirits ought never to be used, except as a medicine —that the habitual use of ardent spirits at "entertainments and social visits," is "one of the fashions of the world to which Christians ought not to conform," and is "training up thousands for poverty, disgrace, the prison, the gallows and eternal misery." [Min. p. 121.] This was heartily reiterated when the Synod sat in this church in 1817. Ah! how *much* would Pittsburgh have saved if it had heeded that voice of warning! There is immense propriety in the First Church being decidedly given to the temperance reform. Not only does the early stand of effort and discipline beckon its members in this direction, but the record of suffering through the drink during the church's century, is fearful to contemplate. There are spots on the church's reputation which it has left. There are scars on wounded hearts that are painful yet, and there have been scores of them on hearts that nothing could soothe but the rest of heaven, into which they have now passed. The heaviest burdens, the most crushing sorrows of the century, have been due to intoxicating drinks. Ruined and broken homes there have been. Days and nights of terror have been spent by helpless women. Long anxieties and sickening vibrations from hope to despair, silent tears and public shame. Oh! no one can read the inner and unwritten history of this dear old church, and not see what a world of anguish and disappointment, and baffled endeavors of parents and pastors and teachers, and of nameless suffering for the poor victims themselves, lies hidden in the cup. For God's sake, and for man's sake, let there not be another century's history like it in this regard. There ought to be really no bounds to the determination and zeal with which this church should fight that curse. Not a member but should be a faithful opponent by legislation sought, and influence used, and spotless example maintained.

In regard to the maintenance of the Sabbath, the influence of the church has always been pronounced. Curiously enough, among the few sermons preserved from the pen of the first pastor, (Barr,) there is a series of *three* on the observance of the Sabbath. They are excellent, orthodox, determined. Dr. Herron's influence was so felt at this point, that one of Pittsburgh's most useful and

honored citizens (General Howe,) told me in his later life, that he counted it a crisis passed in his life when he resolved to heed the Doctor's earnest protest against Sabbath-driving-out by the young men. No public movement in behalf of the Sabbath has ever been made without our participating in it.

When the American Bible Society was formed we were early in the field, and at the formation of the Allegheny County Auxiliary in 1818, Harmar Denny was chosen its first President. The same was true of the Sunday School Unions, both local and American. Nor less was it true of every organization for the supply of the wants of the poor, the widow and the orphan, whether they were temporal or spiritual needs.

And such is the record in educational enterprise. The Western University was first inaugurated in 1822, with flattering and brilliant expectations. "It was a public pageant in which the people and the civic authorities participated, and was attended with more than ordinary pomp and ceremony. There was a procession with music, banners and badges, in which the city fathers, the judiciary, gentlemen of the different learned professions, the trustees and students marched to the old First Presbyterian Church, where the venerable and accomplished Dr. George Stevenson, the then President of the Board, delivered the inaugural address to the faculty, which was happily responded to in the solid, massive eloquence of the Rev. Dr. Bruce, the Principal." [Judge McCandless.]

As to the Theological Seminary we know that it came hither through Dr. Herron's influence and casting vote, and all testimonies corroborate Dr. Brownson when he says, "His (Dr. H.'s) faltering at any time during these early years would have been certain death. His moral influence in sustaining the sinking spirits of others, and the force of his name and efforts abroad, in securing contributions, were only less than the power wielded among his own people." [Mem. vol. p. 152.] The early elders nobly sustained their pastor. The Rev. Richard Lea was the Seminary's agent, and elder Allen paid his entire expenses. We have been always represented in its Board. Dr. Paxton served it as Professor of Homiletics, and without salary from 1860-65, and your last pastor as Instructor in Hebrew, the compensation being given to benevolent objects.

This educational work was continued also in the upbuilding of and large contributions to the Pennsylvania Female College. Not less than $50,000 were given to this institution within the first ten or twelve years of its existence, and valuable time of pastor and officers contributed to its management.

The benefit which has accrued to the community and to the church through this work is incalculable. It has been most marked, of course, in the history of the Theological Seminary. The whole succession of noble men who have lived and prayed and preached and taught in this community and church, has been one of the most signal powers for good ever enjoyed here. But call the names of Drs. Nevin and Halsey and Plumer and Jacobus and Wilson and Hornblower, and instantly it is seen that the Seminary has been an unspeakable blessing to this community. And that is saying nothing of the missionary and Sunday School labors of a continuous body of devoted young men. More would be lost if all this influence were subtracted than can well be expressed.

The same general interest has found expression also in the work of the Young Men's Christian Association. Its re-organization in 1866 was encouraged. A sort of installation took place in this church in December of that year. Such words as these were then used by your pastor: "Henceforth the Young Men's Christian Association takes its place as a recognized organ of Christian activity. This shall be an honorable place. The institution shall be cherished. Redeem your early promise. You speak of 'live' associations and 'live' meetings. You know that money and furniture and membership will not (one or all of them) make real life. Keep up your spirituality. Keep near to Christ. Write the *Christian* in your name in large chirography." How well the charge has been kept, and how earnestly we (and other churches) have co-operated with them, and how much of blessed influence in the revival of 1867 and other seasons of grace came to the community through this, many of you remember well, and the beautiful building just completing proves abundantly.

In all these ways the church has taken active part in the organized Christian work of the community.

4. The First Church has always been *benevolent*. The very first instance was in 1791–3 in the contributions of our membership to the building of the German Church, which has been

handsomely acknowledged in their recent centennial celebration and volume. Mrs. Eichbaum remembered Mr. Ebenezer Denny and Mr. Johnston (her father) sitting, about the opening of the century, at the door to receive the contributions given as the worshipers entered the church—a custom still observed in Scotland. The church led the columns of the first missionary societies and leads them still in purely church subscriptions. At one time Dr. John Breckinridge, Secretary of the Board of Education, asked and obtained in a meeting in Dr. Herron's parlor, $10,000, most of which came from the First Church. Materials from its manufactories (donated) and money from its gains have gone into hundreds of houses of worship in the West. Its benefactions to the Theological Seminary equaled "all the rest of the Synod" (Brownson) not without some "decided protests" of the benevolent Michael Allen at the "parsimony of the churches." [Mem. vol. p. 132.] One honored member, Mr. James Laughlin, whose courage sustained the whole Board in one of the Seminary's many crises, and whose generosity equaled his courage, gave also $5,000 to the Western University and $25,000 to the Pennsylvania Female College, really saving (with another donation of $10,000 by another member, Mr. John Moorhead,) the property and life of that noble institution. Generous plans as to its own property and support have sometimes created debts, even in later times; but well directed appeals (as in 1866, 1868, and 1874) always sufficed to remove them. Grounds for Orphan Asylum, in Allegheny, and North Presbyterian Church, were given by Gen. William Robinson. Mrs. E. F. Denny gave ground for West Penn'a Hospital and for many churches. Mr. John Arthurs left a large legacy to the Bible Society. The methods of benevolence have been simple and direct. Even in fairs and festivals, older or later, no overcharge or resort to chance was ever permitted. In the Memorial Year, $24,000 were contributed. To the Chicago fire, and all great calamities, contributions were made. In 1875 I marked the growing liberality of the church, noting its aggregate benevolence as $50,000 subscribed. A grand total was reached, of actual payments, in 1875–6, of $40,000. The defect has been in too great dependence on the gifts of a few large contributors and in neglect of systematic gathering up of the smaller amounts. Attention has been again and again called to this and measures debated to correct the evil; yet,

save in the women's collection for Foreign Missions, without success. The church has been careful of its own poor, first by the Sessional fund, and latterly by the Deacons' Board, and always by private charity. The Deacons were established to do a work, also, outside of the church, through its benevolent care for the temporal necessities of the poor, and have clearly vindicated this conception of their office. From $700 to $900 has been actually expended, annually, through this agency, besides the support of the City Missionaries, whose main work has been in finding and caring for those who needed help.

But one limit to the beneficence of the church seems to have laid (and it is difficult to account for it,) in the direction of personal consecration to the ministry, whether at home or abroad. Two who came from its Sabbath School gave themselves to the ministry, one to become a missionary, the other to die upon the threshold of the work; and only two sons of the church have reached the ministry and only two daughters of the church have been given to the foreign missionary work. The most precious things, after all, have been somewhat withheld. During the last thirty-three years (since perfect records) the benevolence of the church amounts, in round numbers, to $750,000.

5. The history has been further characterized by *harmony*. A Session of excellent men grew up gradually, added to generally after seasons of quickened interest and from such men as had been "proved" in prayer and work; and to this Session the church has always accorded implicit trust. No serious dispute since that with the first pastor, within, and none without, save that at the organization of the Second Church, has ever arisen; and this was so short in duration, that in 1818 "the Board of Trustees of the Second Church sent a letter to James Ross, President of the Board of Trustees of the First Church, proposing to unite in a collegiate church under Dr. Herron, with a colleague to be chosen by joint vote of the two congregations." Services were sometimes shortened in one church so that its members might commune with the other church. The First has been called the "Mother Church of Pittsburgh. All the other five churches (this in 1854) and the church of Allegheny City and Lawrenceville, were more or less formed out of it. Two of them were literally colonies from it." [Old Redstone, p. 378.] Those formed since are generally indebted to it. The continual

exodus from the centre to the circumference has become habitual and the old church is used to it and thrives under it, as, indeed, the other central churches do. And this pleasantness of relation extends to other denominations. There is no so generally recognized "union-centre" as the old church. The older members of all denominations feel at home there. It has always been Christian as well as Presbyterian. Even an exception proves the rule in this case. In 1820 Synod passed some orders about inter-communion, counseling against communion with those who deny the "doctrines of grace," but deciding against exclusion of any such as "hold Arminian views," provided they "after conversation" give "satisfactory evidence of piety." [Syn. Min. p. 162.] A case arose. A most godly man communed with his wife in the Methodist Church, to which she withdrew. The Session took action in resolutions, to be read to the congregation, affirming that the "practice of occasional communion with those churches which are known to support doctrines utterly repugnant to those declared in the standards of the Presbyterian Church," was "calculated to divide and distract the church; to weaken the confidence of its members in the importance of many of the leading doctrines of divine revelation, and to destroy that testimony which the church has always borne for the great truths of Christianity." Appended was the assurance that the Session would take note of infringement of these rules, and the whole was read to the congregation. But this excellent man would commune with his wife in the church referred to. When the time came to take up the matter, the Session seemed to hesitate and ended by passing a resolution inviting to communion *with us* all whom they believed to be "sound in doctrine, subjects of regenerating grace and of life and conversation becoming the gospel of Christ." Then they referred the whole matter to Presbytery, which body could scarcely have been as liberal as the church Session, since suspension resulted in January, 1821. So by the mistake of supposing that all private members are pledged to all the doctrinal statements of the Confession, and that we cannot be loyal to them and commune with those that do not hold them, we lost a most excellent member (Mr. Benjamin Page) whose godly walk and high spirituality many remember.

6. Continuing with these more internal characteristics, note the faithfulness of the church to *discipline*. This has not been

without many extensions of long suffering and patience, and perhaps not (in later years,) without some undue leaning to mercy's side, but in the general course of the history its administration has been faithful and its just principles have never been abandoned. Cases of discipline for lewdness have been very rare, those for drunkenness comparatively frequent. The selling of liquors was made disciplinable in 1834, and the first case prosecuted to suspension, and since that time (notwithstanding repeated applications) no liquor seller has ever been admitted to communion. The discipline of the church sought out sins of speech and conduct, and even of business. As early as 1818 the token at communion was withheld from a gentleman with a military title until his "behavior on the evening of the last general election" could be investigated. Two women who fought each other in 1819, were reconciled by a judicious committee of the Session. One who had neglected communion was readmitted in the same year "after admonition." A member was warned, in 1826, not to appear at the presentation of his child for baptism—the mother must present it alone. An exhibitor of a museum was dealt with in 1832, for certain exhibitions in it, professed repentance and was admonished. And there is one administration of discipline for sending a challenge to fight a duel, so late as 1836. The fretting question always was, of course, that of amusements. Very early it became apparent that even the judgment of the world was decidedly against the worldly amusements. Of the days in which the card-parties and dancing were freely indulged in, it was often said by those who saw the change afterwards, and by one who was a contemporary—the First Church "had no religion" then. That was not said when the church took a definite and uncompromising stand upon such questions. About 1817 Presbytery [possibly Synod,] issued an affectionate and serious testimony against the participation, by Christians, in balls and fashionable amusements. It was called "a solemn and interesting period of conflict of the church of God against the ensnaring spirit of the world." Christians are appealed to not to "be found among the enemies of the Saviour, frustrating by their opinions and practices the labors of His ministers, weakening their hands and promoting the cause of the 'god of this world,' instead of coming forth to the 'help of the Lord against the mighty.'" Such practices were declared "censurable, and church Sessions

were enjoined to act accordingly." The struggle against the felt and bemoaned incursions of sinful amusements has been kept up always from the pulpit and through the Session and in the general opinion of the congregation. But as to the other disciplinary power there have been changes. In 1834 two persons are remonstrated with for "irregular attendance on divine ordinances and attendance on a theatrical exhibition." A signal prophecy that wherever the theatre would come in, regular attendance on the services of the house of God would go out. That conjunction has not failed in later days. From 1860 to 1867 what was known as the "Amusement Rule" was in force. In the latter year, after careful consideration by the Session, it was abrogated and the reasons given in full to the congregation. It seemed, under the circumstances of inequality as to the practice of different churches, impossible to preserve our own unity. Moral force alone was to be relied on ; but candor compels the admission that indulgence in cards and theatre-going and dancing has increased, and the results have been noticeable—as a rule—in a lessened interest in spiritual things, to say nothing of other injurious effects. The crisis will come again and the battle once won will be won again. The lesson of the century's history is too plain to be denied or forgotten. Our best periods have been those in which there was least compromising of the church's purity and spirituality by indulgence in questionable amusements.

7. Another marked characteristic of the church has been the *simplicity* which has been preserved in its houses of worship, its services, and, to a commendable degree, in almost everything. It has seemed to be easily satisfied with substantials and to have had little craving for novelties. No difficulty was experienced with regard to the psalmody which was so fruitful a source of contention in other churches. Denominational deliverances were made very early. A committee on selections was appointed by Presbytery in 1785, and their action approved in 1787. Liberty was given to all in the whole matter in an action for which Messrs. Finley, McMillan, Power, and our first pastor, Barr, voted in unison. The eminent Judge Addison introduced hymn books before the close of last century. Others were brought out after the 1804 building had been erected. The service of song has been always cared for, and invariably conducted by those who

were in sympathy with its spiritual meaning. As early as 1803 the trustees put on record that "twenty-four dollars annually be paid in quarterly payments to a Clerk, whom the Session may appoint for service in psalmody in publick worship, and that the President draw orders on the Treasury, to be paid out of the contingent money for this purpose." They began right in principle as to the Sessional supervision of the service of song, and that principle has never been abandoned. The salary was in proportion to the size of the log church. In 1807 a committee was appointed to wait on Mr. James B. Clow (an elder) to know "on what terms he will engage to Clerk for the church." A petition of twenty members was presented to him and $50 offered him again in 1808. In 1818 Mr. Chute resigns as Clerk and is thanked for services and requested to continue until other arrangements can be made, and a committee is appointed to "report a plan for obtaining a leader of psalmody for the congregation." It was an important affair, you see. The salary was now about $75 per annum. Excellent resolutions about church singing were passed in 1829. Instruments were ordered *out* in November, 1833, by the trustees, but the matter was soon after left to the Session, and in 1846 it was noted that $50 were voted to "pay the bass viol." At one time the "young men of the congregation who compose the choir" asked that the salary of a chorister "be devoted to benevolent purposes," they proposing to "conduct the singing." It is a little singular that concerning no other particular of the church life have we so full and particular a record from the opening of this century. The large chorus-choir for so many years conducted by that true son of Asaph—who prayed as fervently as he sang—Mr. John Wright, was a source of pride and satisfaction, and edification too, to the congregation. The organ was introduced in 1862, changed for a better one within ten years from its introduction and improved again a few years later. It has spoken to us through many scenes of sacred joy and sorrow by the skillful touch and gifted perceptions and reverent style of Mr. C. C. Mellor, for all these years. The later arrangements have all been satisfactory in a high degree. The introduction of our present enlarged and carefully edited book of hymns, accompanied with music, has helped us to keep this service simple by the regular use of the adapted music, and to

develop its usefulness by many new and noble hymns, and by acquaintance with their authorship and date.

The communion method of the church is peculiarly illustrative of its adherence to the simplicity of old customs. The sacraments have always been marked with special seriousness and impressiveness. Only one effort has ever been made to change the custom now in use. In 1834 it was resolved to sit together in the front pews, that communion be held in the afternoon, the exercises all to be appropriate to that service. No tokens were to be distributed. The experiment was soon abandoned and the old observance restored, except the tokens.* For a long time early in this century, Mr. Clow seemed to be the only elder to officiate at the communion (Mr. John Wilkins not engaging in this duty until very late in his life). Elders of other churches would often assist, and Father Patterson and Dr. Swift were often present.

There is something of extreme interest in looking over a century of such simplicity in church customs. The *spiritual* has always been confessedly the first interest; the merely *pleasing* has been wholly subordinate and the *spectacular* never considered at all. How undisturbed the access of these worshiping souls has been to God! What seasons of hallowed communion, with no dream of interest derived from novelty, and yet with the varying experiences of life and the marked occasions of ingathering and refreshment, giving a never-ending and genuine variety. Ah! nothing is so interesting as *life!* And with the simplest instrumentalities spiritual vitality will create an interest which the highest appliances of art can no more furnish than a grain of sand can produce a stalk of wheat. *Long may simplicity of form and spirituality of soul reign in the First Church.* If ever lost temporarily, may it speedily return. May it prevail in plainness of speech in the pulpit, of adornment in the house, of dress in the pew, of ritual in worship, and in directness and honesty and spirituality of approach to God in His house; to be followed, as it will surely be, by directness and honesty and sincerity in business-life and speech. All the success of the past has been won under

* This matter of tokens came even before Presbytery, where Dr. Herron, pleading for their disuse, mentioned the case of a lady so embarrassed in finding the token that she arose in tears from the table. Dr. H. kindly reseated her, but always thereafter felt the token to be undesirable.

simple methods of worship and the sincerity they tend to preserve. And this great city can be won for Christ under no other conditions. "Singleness of heart" before God will aid in singleness of aim to glorify Him in converting the masses about us. Excess of ornament in church building or church worship invariably waves away from the doors of the sanctuary, though it may be with an invisible hand, those whom it is the church's first mission to reach, because they need her most.

9. Yet another characteristic of the church is found in its *real and honest use of the means of grace.* As to prayerfulness, the very foundations of the church seem to be laid in prayer. The mother of the first pastor had an "apartment in her house consecrated to purposes of private devotion where she retired regularly and steadily to hold communion with God, and where she took her children, one by one, to instruct them in the principles of the Christian religion, praying with them and for them, and dedicating them over and over again to the God of the covenant." Who can doubt that she followed her eldest son with earnest prayer through his educational career, then across the trackless ocean to the home of his adoption and afterwards to his chosen field of labor? Perhaps much of the harmony and prosperity of the First Church to the present day, may be attributed to the fervent prayers of this Christian mother, for "are they not all in God's book?" (Miss Jane Barr's reminiscences.)

During the first quarter-century of our history this element did not appear with any prominence; but about 1815 Dr. Herron, (assisted by the Rev. Thomas Hunt, of the Second Church,) appointed special meetings for prayer. This was the point of greatest interest to the then struggling pastor, and this has been called later (by Dr. Howard,) the turning point of the spiritual history of our churches in this city. It was a light kindled in darkness by the attrition of earnest hearts against the declension and wickedness of the times. It was a stir amid indifference and a venture of faith even against opposition. Six praying women and one elder, with the two pastors, were all. "For eighteen months that little company continued to wrestle in faith and prayer without a single addition to their number." [Memorial of Dr. Herron, p. 43.] It was a bit of spiritual bravery to meet for prayer, when the church buildings were closed against it, and it was called fanaticism, and even when it was formally said,

"this extravagance could not be endured and a stop must be put to these meetings at once." But they "endured" as "seeing Him who is invisible." They prayed on and won the victory. They gave aid—the aid most needed—at the critical time. Charges were answered by well-doing. Interest grew. Conversions followed and the course and character of the church were settled. But even later it was true. As Mr. Daniel Bushnell has said—"I remember when the prayer meeting was held in the church building, one corner of which was lighted up a little, but it was a cheerless place and few were there to worship." After the building of the additional room in 1818, there was a larger attendance. The interest grew gradually until the revival of 1827, which came through prayer, gave the people an impulse to pray never since wholly lost. The prayer-groups around the stove in the lecture room, and continued from evening to evening, and that prayer meeting at the house of Mother Irish, gave life to the great movement of 1827–8. Sunrise prayer meetings came on later, and one of our precious dead—dying above eighty years of age—told me that she has gone to such meetings carrying one child and leading another, and then returned to get breakfast for her boarders. Every second Sabbath a sunrise prayer meeting was held for the children, and a most admirable contemporary description of them from the pen of an eye witness, will be found preserved in Mr. David McKnight's Sabbath School History. A long succession of men and women whose lives were specially characterized by prayerfulness was maintained. Let me mention no others than Michael Allen, the elder who "prayed on horseback;" Alexander Laughlin, whose prayers were remarkable even after other speech had become incoherent by reason of weakness, and Elders Bailey and Beer, the one praying in all the houses of the congregation once a year for twenty years, and the other praying "all night" just before a wonderful revival. Ah! here is the secret of what has been good and strong in the life of the dear old church. There were never wanting some who "stirred themselves up to take hold on God." Certain evenings and seasons of prayer among our young men also, which have wonderfully consecrated the little room in the rear of the pulpit, have shown, too, that this spirit has not been confined to those advanced in life. Far from it, as shown again by the fervor and success with which our young men have

within the last two decades sustained cottage prayer meetings and conducted prayer services in hospitals and charitable institutions. This spirit may be, and may it become a universal and unfailing characteristic.

The church has not been lacking, either, in devotion to the word of God. It shared in the results of the earliest Bible distribution on this soil—that by the Commissioner of the Mason and Dixon line survey. It took part in the first Bible society at its formation. It furnished the earliest schools, both pastoral and congregational, for the study of the Bible. It heard the lectures of Dr. Nevin in the interpretation and defense of the Scriptures. It established Bible classes for young people, and occasionally for adults also. Latterly the church entered heartily into the pastor's plan for reading the Bible through in one year, and twice a considerable number accomplished the task and enjoyed the reading and the results. Then followed congregational reading in concert for three years, according to a system in which many churches were united; and for some years past the concert reading has been in the passages selected for daily readings in connection with the Westminster Series of Sabbath School lesson-preparations. The church has never received an encomium of which it may be more justly proud, than the remark of the lamented Mrs. Professor Wilson—"I love the First Church, because it is such a Bible Church." No discourses were ever more warmly welcomed than those which either expounded large portions of Scripture, or opened a whole book or defended the inspiration of God's word. The amount of difficulty or doubt at this point during the whole century has been an absolute minimum.

In general terms the same may be affirmed concerning that other means of grace—the day of God. There was early staunchness, and the church did its part to make and keep the Sabbath of Pittsburgh, which, until within say fifteen years, was a distinguishing honor of our city. Dr. Herron's appeals for its observance were long remembered. The voice of the church has never failed in remonstrating against violation of the just civil restrictions which go to preserve the day of rest from the sins and the greed of men. The opinion has been steadily in favor of a spiritual as well as restful day. There has been a general silence in the manufactories under the control of the church-

membership. If here and there complications have arisen in matters of conscience concerning the Sabbath-keeping, the church has been true, as a whole, to the day of God; and will remain so. May it be without any yielding to the growing temptations to laxity.

In the attendance upon the sanctuary services, there has been a good degree of earnestness and constancy. *Men* have always attended at this church. The congregation has not been man-worshiping, staying away when not just satisfied with this or that ministration. To an exemplary degree, church-going has been a matter of principle and not of mere preference, and there have been many cases of special faithfulness. There was always more to be desired, and the pastor ventured to say in 1871, that *his* New Year's present, (could he make one to the membership,) would be "cloaks for the ladies and boots for the gentlemen, which should be water-proof on Sundays;" having noticed that the "sort now used are proverbially insufficient for Sunday rains;" but there was always such an attendance as evidenced some gladness in the worship and instruction of God's house. And when here, the congregation has been *attentive*. This feature has been marked by every pastor and by many supplies, (as for example by the late esteemed Dr. Hornblower.) A most excellent trait indeed! No one ever occupied this pulpit, I think, who did not recognize the air of serious thoughtfulness pervading the congregation. It has become the custom of the place and the thoughtless, even, have generally conformed to it. The people have been ready to demand serious and thorough work in the pulpit, rather than to cultivate any striving for mere titillation of "itching ears." They seemed to say—"We are all here present before God, to hear all things that are commanded thee of God." (Acts x: 33.) By such earnest and reverent use of the means of grace it has come to pass that they have never been wholly in vain. The generations successively have felt their power. The Holy Spirit has breathed through them. Sacred song, and the whispers of prayer, and the suggestive beauty of the ordinances, and the rich treasures of the word, all enjoyed with prepared hearts on a sanctified and consecrated day, have wrought their just results and increasing numbers have worshiped here the God of their fathers. That makes the duty of the present and the hope of the future abso-

lutely plain and assured. Only persevere and grow in a hearty, honest and constant use of the house, the day, the word of God, and in clinging close to the mercy seat, and all will go well.

9. The church has always been considered conservative and staid in demeanor and method, yet its history has been marked as a revival history. This feature was not early developed, but the contrary. From 1781 to 1787, was a period of extensive revivals in the country surrounding Pittsburgh. Cross Creek, Upper Buffalo and other churches were the seats of continuous influences, marked by very deep convictions. The spring of 1787, while our little log church was building, was the point of greatest interest. All night meetings were held in many places. Then in 1795 and until 1798; and then again in 1802–3. But all this time the little church in the centre that would seem to have been planted so opportunely, had no share in the gracious shower. And so it continued until nearly thirty years had gone. Not before the revived interest which began in 1814, and lasted into 1816, could it enter upon its course of greatest usefulness. But the results of that season were gracious and permanent. The era of organized activity may be said to have begun with that movement. By Sabbath School work, and other means, effective helpers were trained up to the winning of souls. In 1822 and 1823 another season of ingathering came. Details with regard to these earlier revivals have not, unfortunately, been preserved; and perhaps on that account the larger and more aggressive life of the church has been ordinarily dated from the movement of 1827–8. There are a very few still living who can tell us of those scenes of power. It was in December, 1827, (a December spiritually also,) that the pastor and a few spiritually minded members of the church gathered after prayer meeting about the stove and talked quietly, but earnestly, about the state of religion. Then they prayed over it as earnestly, parting to meet again for more prayer on the ensuing Saturday evening. The hearts of godly women were much touched in their prayer meeting, and on Sabbath evening the Spirit was evidently present in power. The text: "O, Lord, revive thy work," and the sermon aroused intensest interest, and the after meeting filled the lecture room. The services were continued, and all obstacles of "dark streets and deep mud" were overcome. Other churches

were refreshed and large and permanent fruits were garnered. A fourth revival came in 1832. Fifty-four were added on examination, and the next year saw the birth of that most vigorous colony, the Third Church. At this time the church experienced the value of communion with the country, as it had been in assisting brethren there in revival meetings, that Dr. Herron seemed to catch the glow with which others were warmed when he returned. The fifth baptism came in connection with the labors of Mr. Gallagher, in 1834–5. Though there may have been objectionable methods and some measure of disappointment with final results, there can be no doubt that much good was accomplished. So Richard Lea describes it. The letters of Mrs. E. F. Denny to her husband, (then absent at Congress,) which speak of 1827, tell us also of 1834. Writing on December 12th, she says: "I had a delightful day yesterday. In the morning we had a sermon from Father Herron, that gave me much comfort. In the afternoon, we all communed in Mr. Riddle's church, where we had the joy of beholding a great number for the first time join the church—fifty-eight of them. I expect great numbers will join our church this week." On December 14th, she writes: "Last night eighty or ninety went forward and took their seats separate from the congregation; among whom were ———, etc. A great number of very genteel young men that I do not know, are determined to join the church. I took tea at Dr. Herron's last night. He is so elated and thinks a larger addition will be made than ever to the church." There did follow a sort of chill during the period of 1836–1839; but that was the period of disruption of the denomination, and scarcely any other state of things could be expected. Yet from 1818–1839, there were four hundred and eight additions upon examination, and only two hundred and eighteen by certificate. Considering the large growth of the city within those two decades, and the position of attraction occupied by the church, these figures show that *conversions* were sought, and that spiritual life steadily grew and prevailed. In 1840–41 and '43, there were further displays of divine power to save. This may be called the sixth gracious season. At this time "new measures" were most vigorously discussed. [See discussion between the Rev. Mr. Davis and Dr. Nevin. Denny Theolog. Pamphlets, vol. 2.] In 1851, just after Dr. Paxton's

accession, a most welcome and powerful work of grace began. This, as that of 1857, are too recent to need detailed description; as are those in the last pastorate of 1867 and 1876 and 1879, [under the labors of Messrs. Wishard and Johnson.] These revivals were all, (if we leave out of view some things of 1834,) simple in method, scriptural in spirit, moderate in tone and healthful in results. Some were general revivals, and others, as 1867, in young men, and 1876, in children and strangers, were characterized by special features. In the latter year the additions were, on profession, seventy-three, and by certificate, forty-nine. From this total of one hundred and twenty-two, thirty-one dismissions and one removal, by death, are to be subtracted, leaving the net gain of that year at ninety, the largest of any year, I believe, in the history of the church. Besides these seasons of revival, there was gradual and sometimes large growth, as in 1872 and 1874, without special meetings. In the latter year there were one hundred and ten additions, of which forty-seven were on examination. Subtracting a loss of forty-four, there remains a net gain for that year of sixty-six. What abundant reason for gratitude! How God has watched over this vine of His own planting!

Nor must it be forgotten there have been held in the First Church a series of four distinctively revival conventions, embracing the membership of several Western Synods, all of them productive of much edification, and two of them, to wit: 1842 and 1857, followed by great outpourings of the Spirit. In the former, all church work was to be considered, and "educational interests to be set forward." There was vivid remembrance of former seasons of revival, and frank acknowledgment of sins was made. The population of the "Great West" was seriously laid to heart, and "Ministerial Emigration" was proposed to supply the wants of the "Mississippi Valley." Ministers were solemnly called upon to "consider whether their usefulness would not be greatly increased" by giving up comfortable homes eastward and venturing into the comparative wild. Such are the known connections of the 1857 meeting, that some have traced directly to its influence the presumedly perpetual convention of prayer "for the outpouring of the Spirit upon all flesh," called the "Week of Prayer," the Sabbath day of the intercessory year.

The whole experience of the First Church's first century is clearly in favor of revivals. Not of revivals relied upon as any substitute for regular growth and daily faithfulness and systematic instruction in the things of God; for all these things have always been present in this history. Nor yet of revivals accompanying the special labor *ab extra*, of some evangelist. Evangelists have been welcomed, but the best seasons of growth, by revival, have been under the ministrations of the pastors, with occasional assistants. May this characteristic continue and the church be ever a conservatively revival church.

10. The last characteristic to be noted is the *constancy* of the old church. It is not known here by any programme, but by its record. It has been true to the line for a century. This is first illustrated in its leadership. It was first in the primitive form of the Sabbath School, as illustrated by the Sabbath catechumen classes of pastors Barr, Steele and Herron. It was first in the regular Sabbath School in 1815; first in advocacy of Union Sabbath School effort in 1817; first to provide instruction for colored children by Dr. Herron's encouragement of James Wilson; first in the city to engage in City Missions; first (and last) to erect a building specially for Sabbath Schools and purposes of Christian work. And this has been by the force of circumstances and a certain amount of inward vigor.

This constancy has been illustrated also in the attachment of the church to its pastors. There has been no important disagreement, save with the first, and that was due to the peculiar circumstances of the times. Such resolutions and declarations of confidence have been passed, and such adequate and prompt support has been given, and so many unlooked for and unpromised kindnesses extended to them all, that those who live, and the representatives of the dead, have only one voice—a unison of gratitude. The reciprocal attachment of the pastors to the church has been just as manifest, each one of the three since 1811, having refused calls elsewhere, variously advantageous when offered. The experience of the church would seem to be favorable to long pastorates, and these are favorable to continuance of the customs of church life and hostile to disturbing innovations. [And there is no little interest in the fact that the church of the long pastorates has been also the church of what modern impatience terms long sermons. The three pastors since

1811, have been alike in only one thing—a disposition to leave as little sand in the traditional hour-glass as possible.]

The constancy of the church has been evidenced in the tranquility with which all ecclesiastical changes have been passed through. Philadelphia Presbytery was formed in 1704. The division of the Philadelphia Synod from New York Synod, took place in 1741. The re-union came on in 1758—the very year in which the English flag was planted on the conquered fort here by General Forbes. This Synod organized the Redstone Presbytery in 1781, and that was the first ecclesiastical body of which our infant church became conscious. Then we knew the Synod of Virginia, formed in 1785. Next came the General Assembly, whose first meeting was held in 1789. The first general missionary collections were taken under its order in the latter part of 1789, and in the same year contributions were made to the Synod of Virginia, to aid in supporting "missionaries for vacant congregations." The first recorded approval of Presbytery Minutes is in 1790. The impulse of the missionary work, ordered both by Assembly and Synod, reached us in 1800. Next came the change to the Synod of Pittsburgh, in 1802. In 1822 it was propssed to form a Presbytery of Pittsburgh, but the petition was not granted. Instead, in October of that year our church (with others) was attached to the Presbytery of Ohio, which had been formed in 1793. The Assembly met here in 1836, and disruption came on in 1837. It is unnecessary to say that this church was not among the exscinded. When the division came on the issue of loyalty to the government, there was no doubt as to its position. Its faith was then fairly demonstrated by its work. Then came the glorious re-union day of 1869, our passage into the new relations (Synod of Pittsburgh and Presbytery of Pittsburgh) in 1870; and in 1882 into the consolidated Synod of Pennsylvania. In all these changes the church has swung easily and quickly into the denominational grooves, adding its own strength and gaining the strength of others. Its century is a good argument for the steadying power of Presbyterian unity and order as against the disintegration of Independency. The church has simply stood in its lot and accepted the changes ordered by its own representatives. Then it has quickly perceived and rapidly undertaken its duty at every change. [The sole complaint it has ever had to utter, under all these eccle-

siastical changes, was that petition of last century, to be released from the Presbytery of Redstone and transferred to the Presbytery of Carlisle.]

This constancy has been seen in the general consent of the church to the doctrines which are considered representative of our denomination. In May, 1825, the Session purchased "one dozen Confessions of Faith for distribution among the poor." The sentence of Judge Snowden, written in 1839, has been kept good until this day: "The Session have at all times adhered to the principles contained in the Confession of Faith, Directory for Worship, etc., and in enforcing the doctrines or exercising the discipline of the church, they have received them as their acknowledged public standard." Our church has had its full measure of interest in that acknowledgment of our region's soundness in the faith which is conveyed in the phrase—"the backbone of Presbyterianism." Dr. Alexander wrote to Dr. Weed, (of Wheeling) in 1833: "Pittsburgh Synod is the purest and soundest limb of the Presbyterian body. When we fall to pieces in this quarter and in the far West, that Synod will be like a marble column which remains undisturbed in the ruins of a mighty temple." We can see now, how much smaller the calamity actually was than this admirable man judged it would be; but also how sagacious he was in discerning the character and forecasting the conduct of the Pittsburgh Synod. It was found true and solid. And we can now see what he could not foresee, the rebuilding of the whole edifice in re-union of 1869, for which our church furnished so appropriate a place for our division's part in the work. I think there are no signs of failure now in this mission of constancy. There is the same convinced adherence to what we believe to be the word of God that was found of old. I know no church less disturbed by doctrinal doubts.

But more than the constancy to denominational truth is to be considered our loyalty to the grand central truths which are the heritage of all denominations and which compose the spinal column of the whole body. The First Church is now, has been always, and must ever be *positive* in its convictions concerning the leading truths of religion. "We know what we worship," may be reverently said. Inspiration and atonement, justification, sanctification and adoption are terms that cover realities to us.

Such positiveness belongs to our Bible, our creed and our ancestry. It was evident from the beginning that the church for such a field was to be *evangelical*. There were grave difficulties at the outset, it is true. The cases of Mr. Barr, (first pastor,) of Mr. Mahon (stated supply,) of Mr. Steele (second pastor,) with that of Judge Addison and probably of Mr. Semple, who both turned to the law, as they were adjudicated in Presbytery, are to be interpreted by the lesser importance attached at one time, in Ireland, to the doctrine of a converted membership and personal experience, and by the state of affairs which gave such decision to the "Log-College" men of this country as men of revival influences and methods and of clear personal testimony to an interest in Christ. We have here probably the trans-Allegheny echoes of controversies over the sea, and of those which resulted in the schism of 1745, in the midst of ourselves. Spirituality won the day eventually, and has established supreme dominion, as witness the history of the Second Church from 1802, and of the First from 1811, the period of Dr. Herron's accession. This will prove a sheet-anchor for the future. More than half a century after his entering the church as a boy, the Rev. Dr. Richard Lea, who has always lived beside the church of his youth, read these words at our communion-season in July, 1880. They are so touching a tribute to this characteristic that they deserve to be incorporated here: "This church does not shine *comparatively* as conspicuously as it did of yore, for the blessed reason that so many bright lights burn all around it. Positively, it has constantly increased in power. It is no ancient ruin, like Castle Dudley or Kenilworth, but a mighty fortress, such as Stirling or Warwick. Peace has been within these walls, prosperity within the palaces. It has sent forth streams to make glad the city of our God; but has maintained its own fullness. Silently but steadily its communicants have marched heavenward, some of them grandly, some of them very humbly, but all *surely*. They never halted except to gather new power. Never seriously mutinied, never fired upon each other, kept right on, even in the great schism. And now, with undiminished numbers, inscribe upon their banner, "*Good will to all. Love to each other. Loyalty to the king.*"

Such, then, are the characteristics which most plainly disclose the life of the church for the century now closed.

1. It has been naturally, and by reason of zeal, a place of beginnings.

2. It began and continues as a church of the people.

3. It has ever sought alliance with all organized Christian work.

4. It has made itself widely felt by timely and unceasing benevolence.

5. Within, it has been harmonious and has encouraged interdenominational fellowship.

6. Its discipline has been regular and firm in principle with a possible leaning to leniency in application.

7. Its simplicity in church-life and forms of worship is established and accented.

8. It has always made an earnest and honest use of the means of grace.

9. It has been richly blessed with revivals along with its continuous and steady growth.

10. It has been *constant* in personal and ecclesiastical and confessional and in evangelical relations and doctrines.

The sober analysis of the facts of its history does not distinguish any the less clearly a multitude of shortcomings, even in the degrees in which these characteristics have been characteristic. Alas! how much *more* the church might have been in all these directions and how much *less* in some others.

But such as it is, the record is matter for profound and adoring gratitude to God. The history has been made up of the richest fragrance of redeemed souls in prayer and service. With all the imperfections which may mar its surface, the whole stands as in that struggle-ending promise of the glorified Christ: "Him that overcometh will I make a pillar in the temple of my God." So pillar-like, firm and unshaken (whether ornamental or not,) may the dear old church stand. "*And he shall go no more out.*"

CLOSING WORDS.

Standing at the close of this first century of our church-life, we have an impressive exhibition of the change which rules in the affairs of men, and of the permanency of spiritual things. As this life has silently unfolded, what a panorama has been afforded by the nations of the world. Our own land passed the crisis of the Constitution and lived through three wars. France has entered upon and completed the cycle of amazing changes, exhibitions of forces sadly contrasting with our own comparatively quiet progress, but ending in permanent liberty, let us hope. Germany has been pulverized, and wringing victory from defeat by careful study and patient waiting, is now imperialized. Italy's long submission to Papal temporal power is over, and final independence and unity are gained. Russia's growth and power have astonished the world, and its terrible internal struggles have painfully interested the world. England's drum-beat has been following the sun, and the vast changes in the Indias under her rule, are but typical of the many changes which have awakened and aroused to action and progress the torpid millions of the East. Who could have dreamed a century ago of a pierced wall for China, and a western civilization regnant in Japan? What progress of the flying angel "having the everlasting gospel" during these flying years! Its echoes are now thrilling in almost every language of the globe. What marvelous developments of popular liberty and education! Who could have predicted the half-miracles of science and discovery and invention and inter-communication? And even those who thought most of Pittsburgh's future then, would acknowledge now that their wildest expectations had been exceeded. During these world-changes, how

silently the life within these walls and along the lines of spiritual force has developed. Aside from all, breathed into men's hearts from another world, yet for all and in all and helped by all, this life has persisted. Empires come and go, but the church is "praying yet."

Here has been presented a record which may well challenge the attention of men of the world, and even of unbelievers and scoffers. Let them "go round about" this Zion, leveling their eye-glasses at its every course made visible as the process of construction has been unfolded and at every finished turret. They will find many faults, but not half so many as have all the time been found and pointed out and lamented and repented of by the patient generations of builders. And what else may they find? Can the *decency*, the *social influence*, the *business energy and integrity*, and the *benevolence* and the *law abiding loyalty* which have been charactertistic of this church for a hundred years, be denied by them? Now let them, seeing these things are matters of fact, account for them. Do sacred themes unfit men for business in the light of this church's record? Do not the grand motives of religion hold men to nobler character, and does not the supreme love to God produce love to fellow men? Does "other worldliness" make men unable to be dutiful citizens and loyal patriots and strong artisans and successful manufacturers and notable professional men? The "paths of peace and pleasantness" have been trodden by the vast majority of the thousands who have communed at these tables; and the sacred life of happy homes in all these generations has testified to the beneficent power of the gospel in and for this life. How many, even of those the city has admired and honored, would you find (could you call them back,) willing to testify that they owed all they valued in this world to the principles of the religion they learned and professed here! Let men deal honestly with the church of Christ, and they cannot deny the moral and conservative and sustaining power of a body of Christians like those who have worshiped and do worship here. How few of these thousands have been found enemies of their fellow men by crimes of peculation or violence, or intemperance or impurity! Which has fed the jails and penitentiaries, this church and those which have sprung from it, or Barney Coyle's saloon (which Father Maguire mentioned,) and its progeny of thousands like it? What of

the gospel here and the theatres on the avenues hard by as teachers of morals, purity of life and thought? To which ought a frightened city, becoming nervous for its own safety, turn as the great popular educator in the noble art of right living? The review of our century, rightly taken up, would be fraught with lessons for our whole population, and especially for our civil officers and our press.

But this witness for the truth of God has been borne by men and women (and children too,) who were themselves being borne away—caught up when their testimony was finished, as is God's promise: leaving the banner to other hands. In all these years what a steady *exodus* to heaven! Some have gone every year, and in some years many. Parents after the children, whose early death, it may be, led them to the Saviour. Clusters of lilies has the Master gathered from these borders as the baptized children were called to His arms. Rest has He given the weary and the aged. Work here has He exchanged for work there in many an earnest middle life. In the comforting view of our beautiful faith, the portals of heaven have been always open above this spot: and the souls of believers "made perfect in holiness," have been "immediately passing into glory" through the very shadows that seemed, at times, to gather so heavily about those that were left. With what gratitude we ought to remember that not one of all the hundreds of Christians called from this communion to that of the "church of the first-born," has ever been called to die in the midst of darkness or spiritual desertion. [Certainly I have never heard of a case of the kind.] And on the other hand, how many displays of unfathomable grace in the dying experiences of these dear people of God. Ah! how I remember some of them. How richly God's promises have comforted *you* as they were comforting them who were passing into the unseen to meet Him who lights it all up as a palace by the very fact of His presence there. How many times there has been nothing left us but to "rest and be thankful" when God had taken His own to Himself. So shall it be with us in our turn. All shall be well. Heaven is not far away. The door seems fairly ajar, and the song of redemption almost audible, as we look upward toward that now "great cloud of witnesses" that has been gathering there from this church alone during a century of time.

But now to the last words of this whole occasion. The great *impulse* of our centennial is forward! The past is to be remembered only as the foundation of a house is—it is something to build upon. It may give shape, as it will give solidity to the superstructure, but it is no end to itself. In the Annual Sermon of 1869, I said, "Thinking over what we have done rather than of what remains to do, is productive only of a weak sort of self-dandling. Luxuriating in past attainments, is a vice of some Christians and of some churches. We are tempted to think that much which is done, when, for our opportunities, it may be pitifully small. And sometimes (remembering the past achievements, without the conditions of toil and patience which accompanied them,) we can grow morose because things now seem more difficult to do. So far as the past is in danger of becoming a snare by ministering to a weak vanity or to bitterness, let it be forgotten—"forgetting the things that are behind."

But on the other hand, to remember the past as a sacred deposit in our hands, and all its achievements, with all their cost, as entrusted to us to be maintained and developed, is to experience a tingling sense of mingled pride and responsibility, out of which may grow a glowing Christian heroism, and an invincible forward impulse. *Oh, may God so help the First Church to use this whole memorial celebration.* Ours is a holy trust. What has been gained by faith and patience, must be conserved, perpetuated and enlarged by zeal and devotion. Amid the thronging memories of former days, we ought to find the germs of future consecrations. We have been tracing upward the stream, and noting the oneness of our life with that which they lived, only to come back to the starting point to start anew in the other direction, with added wisdom and determination. Only thus, beloved, can the experience of the century past enter with large and beneficent power into the history of the century to follow.

The lessons of these past struggles are before us, and with one voice they testify to the power that "overcometh the world—even our faith." Where has God failed to help when our fathers leaned upon Him? At the first infant-cry, help came. When the hewn logs were being piled into the modest cabin for worship, was He not there to aid at every step, planting the small vine, literally, in a broad place? When a second

great effort was made, and faith seemed to fail and false means were resorted to and strange fire burned on the altar, how quickly God left even His own to discover that "except the Lord build the house, they labor in vain to build it." The evil effects of the lottery were visible until the first revivals came. And in these first gracious outpourings of the Spirit, and the efforts which followed them, how *present* God was to help. And thus it has been to the very last of our larger enterprises. The church has an ever precious, clear and vivid record of the divine acceptance of her every earnest effort. Never, either in more temporal concerns, or in purely spiritual matter, has the church roused herself to any great duty, or undertaken any great work, but God has crowned it with success.

And now that the struggles for maintenance seem to be over (probably forever)—now is the time to remember that we are nearer than ever to the *objects* for which those struggles were entered upon, and by divine grace made successful. The work for which the century past has been preparing the First Church, is *just before it!* "Rest on every side"—from exigencies of frontier life, from savages, from disputed territorial limits, from pecuniary embarrassments, from denominational divisions, from defective instrumentalities and accommodations, from almost everything that can hinder: is *for what object?* Why does a fruit tree pass from slender shoot to stalwart trunk and waving branches and whispering leaves? *To stand there and be handsome?* Ah, no! The curse of the Master rings on the wind and touches every quivering leaf—if such a thought enters our hearts! A church grows that it *may* grow: it bears *fruit*, that that fruit—having its seed in itself by the divine law of the new creation—shall bear *more fruit!* Think!! Has the church grown *alone?* Where there were tens and then hundreds and then thousands, there are now *tens of thousands.* The struggles for maintenance must only be changed to struggles for *productiveness.* Some account must be given to God, (aye, even to men —aye, even to our own consciousness,) for the resources piled up here in men and means, and education and opportunity. THERE is THE GREAT lesson of the centennial. The Red Sea and the desert, and even the Jordan, are behind us that we may go up—in common with all other parts of God's host—*to "possess the land."* *That* means earnest, thoughtful, intense, self-

surrendering work. It means work in the detail of church life, in the outreaching forces of organized Christian love: by the denominational arms that take hold of life over our whole land (in religion and education,) and which pierce the world with avenues by which "gifts" may follow graces, and faith be proved by "works."

The church may not be compared to a century plant, for it blossoms at all times. Still less is it an evergreen, for its leaves are deciduous and successive generations of believers disappear. It cannot be called an oak—for even oaks must die. It has no simile but His life in whom it lives. Perennial productiveness must be its motto. "My Father worketh hitherto, and I work." No church can be Christ's church and not underwrite that declaration—"I, too, work."

Turn your faces, then, with glad confidence toward the future. There the greater life of the church is still to be lived. Flash the light of the past upon that future and walk in the beaming path that light marks out for you. Carry the warmth of loyal affection, largely increased and intensified by this week of review, into the worship and work of that future. Advance boldly, asking at every step: What are the difficulties for *us* to meet: by what instrumentalities shall we grasp and set forward the work now given us to do: what measure of devotion in personal endeavor, earnest prayer, and freely given means, is required by the situation of to-day, and what are our motives? With our crown, our church, our city, our country and the kingdom of our Christ as motives, we ought not to fail of devotedness. With such motives we can push through the problem of how to secure a much larger proportion of Christian living to be lived through the church, making it less an incident and more an essential. Thus we shall solve the problem of "how to reach the masses." Thus we shall learn to overcome the thronging temptations that start upon every side for ourselves, our children and the world. Thus we shall submit cheerfully to these final *conditions of success* in the work of the First Church in its second century.

They are these:—

1. A spiritual life, maintained by devout communion with God, and diligent use of the means of grace to the highest possible degree.

2. A just comprehension of the duties required of us and the opportunities placed before us.

3. A thorough knowledge of our dangers, with deliverance from pride and presumption.

4. Old-fashioned severity of conscience.

5. Willingness to sacrifice tastes and inclinations for the more serious and imperative claims of imperiled souls.

6. Patient study of our past and its principles, by the successive generations as they rise, so that the reverence for what "God hath wrought" shall never be lost.

7. Learning, by mistakes even, to avoid isolation and narrowness, and contentions about little things.

8. Eclectic common sense, joined with principled conservatism.

9. Unfaltering Faith in God.

> "God of our fathers, from whose hand
> The centuries glide like grains of sand,"

Who hast so signally been the God of the century now completed, to Thee we commit this church of the Lord Jesus Christ, for the century which now begins.

SABBATH AFTERNOON.

The Sabbath Schools of the Second and Third Presbyterian Churches, omitting their regular services, marched to the First Church and were comfortably seated on the main floor of the church, and the exercises proceeded in presence of a large audience in the gallery. The occasion was throughout of the highest interest.

After devotional exercises, Dr. Wm. Speer was introduced. It was with peculiar gratitude that many heard the voice of this admirable writer, of whom the church is justly proud. He had been Superintendent for years, and had gone from the heart of the church in which he had grown up into the heart of that vast empire—China, accompanied by one of the noblest spirits among the consecrated young women of our history. Returning thence on account of ill health, he had engaged in varied labors for Christ as Missionary to the Chinese on the Pacific coast, as author of one of the best books for China ever written, and as Secretary of the General Assembly's Board of Education. He had again devoted his life to the interests of the Chinese by laboring for them in this country, and sought special qualifications for it by a second journey through China.

It was one of the gratifications of the occasion that he could be with us, and thanks are due that he undertook and completed the preparation of two such valuable papers as those which were contributed to the Sabbath School history and on the Missionary history of our church century. His paper that afternoon is as follows, and is replete with interest:

DR. SPEER'S SABBATH SCHOOL HISTORY.

Some of you probably have read the story of a man, Luke Short, who died in New England, at a hundred and sixteen years of age. When over a century old, in the prospect of death, he remembered a sermon which he had heard when a youth, in England, from the celebrated preacher, John Flavel. The text was, "if any man love not the Lord Jesus Christ let him be *anathema maranatha;*" that is, "let him be accursed when the Lord shall come." The thoughts of Jesus Christ as a loving Saviour, yet as a just Judge, brought him to repentance. Thus this wonderful thing happened, that a man over a hundred years old was converted by a sermon which he heard when a boy. To-day we are to talk about things which have occurred during the hundred years which are past, and to learn lessons which shall be profitable for all our lives to come. One of the blessings of the gospel is that it prolongs life. Each generation of Christians now lives longer than that preceding it. There may be some boy or girl but a few years old among the Sabbath School children that have met here this afternoon, who will join a hundred years from now in celebrating the immeasurably greater blessing which God has promised through the Lord Jesus Christ to bestow upon His church in these crowning days of this dispensation. May the Holy Spirit make all the life of every one of us, whether it be long or short, fruitful in works which the dear Saviour will bless to many on earth, and crown with joy when he shall come as the Judge of all.

The glorious psalm which has been read, the forty-eighth, was intended for grand occasions like the present, when we are met to commemorate God's wonderful goodness to us as a church

and people for a hundred years. God put it into this book; and He has preserved the book for more than two thousand years, that Christians now, as well as those who have lived in all the ages before us, might have thoughts and words suitable and acceptable for just such memorable and happy days in the history of His people as this one. Let us all join, the young and the old, parents and children, teachers and scholars, in proclaiming to His praise, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." This city has been in many respects in the past "a city of our God;" and this church has been greatly honored by Him as "a mountain of His holiness." Therefore we should greatly praise Him from our hearts and with our tongues to-day.

The psalm teaches His people for what they should praise God, under such circumstances:

I. It looks back to the past, to what God had given to them in the land where Israel dwelt of old; the beautiful and rich country and its remarkable situation in the world. It was "beautiful for situation;" "the joy of the whole earth." These things were designed to be *pledges of great blessings* to them from Him as the creator of the world and the governor of its nations.

II. The psalm declares, "as we have heard, so have we seen, in the city of the Lord of Hosts, in the city of our God:" that is, that those *pledges have been fruitful in the bestowments of the present.* What God had promised in the covenants of the past had all been *beheld and enjoyed* in the history and experiences of His people and in the comforts and enjoyments which His hand had poured out upon them.

III. We are authorized of God to "tell all these things" to our children: that they may love and serve God still better than we, and may depend upon the certain fulfillment of the *promises of far greater future good* which God is to grant to the church and to the world. "Mark well," "consider," all these facts and all this history, "that ye may tell it to the generation following."

The subject assigned to me is "The Sabbath School and Missionary History of the First Church."

Let these divine suggestions indicate the heads of the address to-day, in our review of the first century of the Sabbath School history of the church. Part of what is said in respect to it will be applicable to the other branch of the subject, the Missionary

history, which will be given at another time. We will now consider,

I, 1784. The beginning of the century; its pledges of blessing to our fathers.

II, 1884. The present; the bestowments of blessings which the century has brought to ourselves.

III, 1984. The future. The promises of blessing to our children.

1. The PLEDGES OF BLESSING TO OUR FATHERS. Jerusalem was "beautiful for situation, the joy of the whole earth, on the sides" *or margin or borders*, "of the North." I have not time to describe the exceeding interest of the "situation" of Palestine, the very centre of the Old World: and how Jerusalem was set from the beginning to be "a joy of the whole earth;" and tell all the beautiful stories of her relations to Babylon, the mighty ancient empire of the North, the political and intellectual influence of which, and the commercial intercourse of its people, then extended from the Mediterranean and Red seas to India and China in the far East—what grand pledges of blessing from the beginning these geographical and national relationships were to the Israel of old.

And are the same kind of evidences of God's creating and all controlling power of wisdom and goodness, in America, and in Pennsylvania, and in Pittsburgh, to be disregarded and forgotten by His better beloved and more highly blessed spiritual Israel of to-day? God, in his mercy, forbid. It is not our place now to recount God's blessing to other localities and Christian communities. But I do desire to lead these children and their teachers and parents, and the Christian people here to-day, to mark well and consider the blessings of God's word, which so many utterly slight; so that they shall remember them, and associate them with these centennial observances as long as they live, and teach them to the generation following.

I say, "beautiful for situation" is Pittsburgh, and the great region of the valley of the Ohio, of which this group of cities and towns is the centre.

How wonderfully our nation, the United States, sits as a queen upon this grand American continent! Her sapphire throne, the shining waters of the Mexican Gulf. Her left arm, thrilling with the nerves and blood, the life and enterprise of the grand

valley of the Ohio, a thousand miles in length. Her open palm, here at Pittsburgh, to receive, as it were, by the extended fingers of these great water and land communications, the tribute of the Atlantic States and of the transatlantic commerce. Her right arm, the mighty Missouri, with its water courses and land highways outstretched to the borders of the Pacific, and ready to distribute there the munificent gifts of blessings which God has sent along with the westward course of the sun since the beginning of our era. "Beautiful for situation" is Pittsburgh. No one knows how beautiful this region is who has not seen much of other parts of the world. Pittsburgh is planted of God just where it is, in order to be "a joy" to the continent. He would have it "a joy to the whole earth." And so may it be.

And God gave to Israel not alone its location but its soil and minerals and productions of every kind. He created for its use "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land wherein thou shalt eat bread without any scarceness; thou shalt not lack any thing in it; a land whose stones are iron and out of whose hills thou mayest dig brass." And no less for His own glory, and for the good of those that were appointed to dwell therein, has God endowed this part of the American continent with a peculiar abundance and variety of sources of wealth and power. He has enriched this region in an extraordinary measure with fertile soils, unbroken to the hill tops, suited to the growth of the most nutritious grains and to afford the most abundant pasture for herds and flocks, and with fountains and streams of water; and with the common minerals, iron and coal and lime, which are the most valuable of all that the earth affords as means of creating diversified and beneficial industries, and in multiplying population and wealth. The coal and iron and lime of Pennsylvania are far better gifts of God than the gold and silver of California and Nevada. These are the minerals which the vast and energetic growth and spread of population in this new world most needed. It is these which have supplied the rails and the wires and the bridges, the engines and the machinery for a multitude of commercial and manufacturing uses and for manifold designs, both great and small, the utensils of peace and the implements of war.

And still further, God gave to the land its people, the chosen race, who took possession of it. He led Israel out of bondage, and avouched them to be his peculiar people, and blessed their land and their store houses. And it was the same God who led to this region those who were to occupy it. He caused the primary and controlling population of this favored part of the New World to be a people fitted for the great and beneficent ends which He would here accomplish through them, by many centuries of national and intellectual and spiritual education and discipline in the islands of Western Europe. Children in school should mark and consider, in studying geography and history, the wonderful way in which during two thousand years God prepared our ancestors for their task in this republic.

The people of this oldest Presbyterian Church are peculiarly called to consider these primary facts with regard to this region and its history, inasmuch as they have the chief original interest in them. Its founders planted in this locality, amidst most perilous and trying circumstances, what, with perhaps one exception, was the first organization and house for the spiritual worship of the living and true God. For nineteen years it was the only one of the Presbyterian order. For nearly half a century from the origin of it, there was only one other church of that order in Pittsburgh and Allegheny. And its history has lent it a peculiar prominence in respect to the Presbyterian interests of the valley of the Ohio.

II. In 1884 we turn to review the century passed, and ask whether GOD HAS BESTOWED THE BLESSINGS upon the generations of their children which the pledges at the beginning of it seemed to indicate? Let us group THE EVIDENCES THAT HE HAS DONE SO under several heads.

1. God has poured forth direct spiritual blessings upon this region in a measure scarcely paralleled elsewhere. Here, more than anywhere else in the land, the power of the great revival of 1800 was felt, and its best fruits enjoyed.

2. The wild condition of the frontier at that time made this a field in which zealous missionary efforts were imperatively required. It was so among the young even more than among the adult people. And thus it arose that Pittsburgh was one of the first places in the world where the modern missionary idea of the Sabbath School was conceived and put in practice. From the

earliest ages of Christianity there had been catechetical and doctrinal instruction of the children of the church and of religious inquiries from the world. But the philanthropist, Robert Raikes, in 1781, seeing the ignorance and viciousness and wretchedness of the poor in Gloucester, England, determined to try and benefit and reform those whom he could by collecting and instructing their children.

The children of the soldiers and mixed classes of poor settlers about Fort Pitt, as they increased in number, afforded a similar field for missionary labors. The Sabbath day was spent by them in noisy games, amusements about the water, walks upon the neighboring hills, and sometimes in intoxication and fights. In the summer of 1809 Major Ebenezer Denny, who had been a soldier in the Revolutionary war, remembering the prayers and counsels of his pious mother in Carlisle, Matthew B. Lowrie, brother of Walter Lowrie, the first Secretary of our Board of Foreign Missions, and other good men connected with the First and Second Presbyterian Churches, formed what they entitled a "Moral Society," one of the efforts of which was to establish a school where children and young people could be instructed on the Sabbath day. Mr. Lewis F. Allen, of Buffalo, N. Y., a youthful teacher in it, describes the school. It was commenced in the old Court House, in the square on Market street. The room was filled with a rude and ignorant crowd, of all ages up to manhood and womanhood; white and black mingled together. Some of them were disfigured by bloody fights, then of almost daily occurrence. A well grown boy was without a nose; it had been bitten off in a fierce battle. A number of earnest people gladly gave their time, outside of church hours, each Sabbath, to teaching these vicious and neglected young people to spell and read, and recite verses of the Scriptures and the Shorter Catechism. The people of the town generally regarded this humble and self-denying work with contempt and open opposition. The life of Robert Raikes notices this truly missionary effort in Pittsburgh with marked interest, as the first example in America of the same form of missionary Sabbath School which that eminent philanthropist had succeeded in planting in several of the seaport and manufacturing cities of England.

Four years later, in 1813, and two years earlier than the date sometimes given, as a number of facts preserved by the members

of his family show, William Lecky, a member and trustee of the First Presbyterian Church, made an important advance upon the former movement. Pitying the poor children who ran wild upon the Sabbath in the upper part of the town, about the region of the church, he gathered a number of them on that day into his wagon shop, which was opposite to the church on Wood street. He engaged a powerful auxiliary in a young lady, Miss Eliza Irwin, who undertook to teach the children to sing Watt's hymns. Some of the older people were shocked by this occupation of the holy day in such unwonted employments, and arraigned Mr. Lecky before the church Session. But the wiser pastor sustained him, saying, "let him go on with his teaching, something will come of it." And before long the youthful objects of his compassion were permitted to occupy the Session room in the rear of the church building. A portion of them he enticed into his pew to hear the sermon of the good pastor. This little school gave to some of these children instruction which made them exemplary men and women, and led them to become faithful followers of Christ.

Here then we see, at a frontier town on the Ohio, only three-quarters of a century ago, two of the earliest experiments of that grand and powerful and divinely blessed missionary agency, for the salvation of mankind through the youth of each generation, which now has scattered over the American continent ninety thousand schools, which contain a hundred thousand teachers and seven millions of scholars, and by which a hundred and thirty thousand members are added yearly to the church of Christ. Indeed, the Missionary Sabbath School is now one of the most potent of evangelistic means for the revival of the dead or paralyzed Protestantism of some parts of the world, for the conversion of multitudes in Romanist countries and for the teaching of all nations whatsoever the blessed Redeemer and Lord hath commanded. The need of the Scriptures for the Sabbath School was the principal cause of the formation of the first Bible Society ; which was in Great Britain, in 1804. Its international lessons have stimulated the study of the Scriptures in all Christian nations, and in foreign missionary fields. The influence of the Sabbath School has revolutionized the music and the lyric poetry of the church, and made music an ally in all aggressive

Christian and humanitarian work. It has powerfully aided in quickening the Christianity of the age.

3. The spiritual influence of its Sabbath School work has been one of the most happy features in the history of the First Church.

Labors for the instruction and conversion of the young, ever brings down a peculiar blessing from Him who so loved children when on the earth. We early trace in our Sabbath School records the evidences of the influence upon teachers and parents. Meetings for prayer were held; many of them at daylight in the morning, that ordinary domestic or business employments might not be interfered with, and that the thirsting spirits of the suppliants might be refreshed for duties of the Sabbath or of secular life. A separate monthly concert of prayer for Sabbath Schools was held by the members of the church for many years. The pastors have testified that the labors of devoted teachers were among the chief means by which the children and young people were brought to feel the claims of Christ upon their hearts and to confess His name before men. These fervent labors prepared the way for revivals of religion.

The simple memorizing of Scripture, though the knowledge of those days had not yet made the study of God's book so delightful in some things as it is now, was a supreme benefit. At the close of the year 1828, the principal school of the church reported that the scholars, averaging an attendance of a hundred and ten, had committed, during the year, sixty thousand verses. This seems, in our questionable way of learning the Scripture lesson, a great quantity. But have not the Chinese boys in our mission schools, of whom there are some who have thoroughly committed the whole seven thousand nine hundred and twenty-nine verses of the New Testament, besides some portions of the Old Testament, done far more thereby to form a solid and strong Christian character, than the boys in America do without this? It is a mistake of our present mode of teaching to instruct the young in "the *word* of God," otherwise than by "*the words* of God." Jesus says he spake "the words" which the Father gave to him. It is "not the words which man's wisdom teacheth, but which the Holy Ghost teacheth," that impart spiritual wisdom, and spiritual peace, and spiritual power; the power which is "mighty through God to the pulling down of strongholds,"

wherever they have been reared in opposition to Him throughout the world.

4. The missionary atmosphere in which the first Sabbath School was born here has animated its subsequent life. Teachers and pecuniary aid were sent forth to plant, in numerous destitute spots of the city and its suburbs, nurseries of the tree of life. At Ferry and Fourth streets; in Virgin alley, and in Exchange alley; down at the Point; on Penn, near Fifth street; in a saw mill on the Allegheny, near Eighth street; towards the Monongahela river, on Second street, between Smithfield and Wood streets; up in Kensington or Soho, and at other places in the lower parts of the city, the children of the families of the vicinity, most often the poor, were gathered into schools on the Lord's Day. Members of the church living at more distant points, as on Prospect Hill and at Minersville to the east, up on the top of Coal Hill to the south, and in Temperanceville below it on the Ohio, where the laborers in the coal pits and glass works could be reached, engaged in this precious though toilsome work, and were joined in it by others who went gladly to their help. In 1817, James Wilson and others collected an African school; for Pittsburgh was always a convenient and comparatively safe refuge for the hunted fugitives from the South. In buildings of all kinds, shops, factories, ward school houses, the good work was carried on. In Allegheny, a German lager beer saloon supplied a room above it, where a school, sometimes called the "Lager Beer School," was taught, which in time was baptized by the more religious name of the "Providence School." A great deal of money was bestowed for these efforts from the general church funds; but more still from individuals who were personally enlisted in them. Thomas Plumer made, in 1835, a bequest of two hundred and fifty dollars for Sabbath Schools, the interest of which the church Session has used with much advantage to several of them. John Wright, a faithful elder, himself built a hall for a school. Several gentlemen, now living, have annually given large sums to others on this and the Allegheny side of the river. There were those who devoted what is far more valuable than money, health and life itself. Thomas B. Beer, son of an elder of the church, a graduate of Jefferson College entering upon studies for the ministry, it was believed at the time, sacrificed health, and in March, 1838, his life, to disease

caused by labors among the poor and suffering families of the children of the Kensington School.

The planting and care of Mission Schools was the principal object in the formation of the Pittsburgh Sabbath School Union, in 1817, sustained by the two Presbyterian churches and the Methodist. This association had under its care, in 1823, when the population of these cities was perhaps not above a tenth of what it is now, the surprising number of twenty-one schools, with two thousand scholars and three hundred and twenty teachers on their rolls. In 1825, the First Presbyterian Church organized an independent association, which, in 1832, sustained twelve schools, having one thousand two hundred and twelve scholars, nineteen superintendents, and a hundred and three teachers. This organization continued its work, though latterly with decreasing interest, for twenty-six years.

It is not difficult to trace the origin of several of the Presbyterian churches of the city and its vicinity to these Mission Schools. And as each new effort prospered, it in turn assisted to furnish workers for more destitute fields. Thus the old church was far from performing the whole of the grand work described. The daughters sometimes excelled the mother in real sacrifices and toils. And to all the other Presbyterian churches full and hearty praise must be rendered for the willing and zealous labors of their members in these missionary enterprises and for the noble fruits which have sprung from them.

5. The influence of these Christian efforts upon the city and its increasing population, through this hundred years, has been very great. No human mind can estimate the effect of a sound religious faith and morality and zeal, upon all the commercial, and political and social, and humane and educational and ecclesiastical spirit and institutions and operations, of a rapidly growing community in the New World. All Pittsburgh, and all the regions where its commercial communications extend, and its sons and daughters emigrate, owes a large debt to this church and the churches which have sprung from it.

The various nationalities of this manufacturing community have shared the benefit. Many cases would illustrate the extent of it. Let us mention three German boys out of our principal school. One of them is now at the head of a bank in the city, a prosperous manufacturer and an able counsellor and intel-

ligent and generous supporter of his own branch of the Christian church and of numerous public enterprises. Another is the earnest and respected superintendent of one of the largest Presbyterian churches in the city of New York. Another is a useful missionary in the empire of Brazil.

The literature of the schools has been a benefit to the public, circulating, as it has done, through a multitude of families, by papers and tracts and the books of libraries, adapted not alone to juvenile readers, but also to young men and women and to maturer minds. Missionary and expository lectures have been given at times. During one year two professors of the Theological Seminary in Allegheny, lectured in alternate weeks at the teachers' meetings.

6. The various branches of the general work of the Presbyterian Church in the country have been aided by contributions from the Sabbath Schools. Children have been supported in Missionary Schools in heathen fields, and among the freedmen of the South. The eloquent Christian Brahmin, Sheshadri, belonging to the Scotch Free Church mission in India, received the gifts of some of the children for a time. Mr. Scovel's Bible class carried Daoud Kurban, now an assistant in the Syrian Mission, through four years of his preparatory study at the college in Beyrout. Occasional help has been given to home missionary and Sabbath School claims.

7. The personal relations to our Sabbath Schools of those who have gone forth to foreign and home missionary fields, who have rendered important services to the cause of education in various directions, who have become pastors of churches, or who deserve honor as benefactors by means of their pecuniary contributions to religious and humane and educational objects, would itself be a theme sufficient for a most interesting address or paper. We can but touch upon it briefly.

If we cast our eyes upon the foreign work of the Presbyterian Church, we see at its head Dr. John C. Lowrie, who was superintendent of two of the Mission Schools—that on the hill to the east, called the Arthursville school, and that on Coal Hill, now Mt. Washington. He was licensed in this church, June 6, 1832, and sent as the pioneer of our missions to India, in 1833. Wells Bushnell, one of the two pioneers of the North American Indian work of the Western Foreign Missionary and

Foreign Board, was converted under Dr. Herron's preaching, and he married the daughter of John Hannen, long an elder here and in the Allegheny church: while Joseph Kerr, the other pioneer, married Mary Ann Caldwell, Mr. Hannen's step-daughter. All these were connected in various ways with the schools. James Wilson, long missionary in Lodiana, Allahabad and Agra, was superintendent of the Arthursville school. Albert O. Johnson, one of the missionaries murdered at Cawnpore during the terrible Sepoy Rebellion in 1857, was a member of this church while in the Seminary, and was a sharer in its work. John Cloud, the martyr in Africa, and two or three other early missionaries, probably were teachers. Of those who have labored in China, Dr. A. P. Happer was associated with the First Church; William Speer was scholar, teacher and superintendent in the home school in 1844, and also a teacher in the Kensington school; and Cornelia Brackenridge, who became Mrs. Speer, was scholar and teacher in the home school. Annie K. Davis, daughter of an elder, is aiding in the wonderful work now in progress in Japan. John Rea, brought up from childhood in the church, has been our representative in the great mission fields of Washington Territory and California.

Many of the students of the Theological Seminary who have since then been honored in pastoral and educational labors, have been members of the church, or attendants upon its ordinances. Dr. Richard Lea, of Lawrenceville, grew up in the church and its Sabbath School, and was a teacher and superintendent. The Rev. Dr. Alexander B. Brown, President of Jefferson College; Dr. Aaron Williams, professor in the same institution; Dr. Thomas H. Robinson, recently elected a professor in the Western Theological Seminary; Dr. James W. Wightman, late President of the College at Bowling Green, Ky., now in the Steubenville Female Seminary; Mrs. Samuel J. Beatty, of the Seminary for the Freedmen at Charlotte, North Carolina; Mrs. Cooper, formerly Miss Skinner, whose husband is laboring in a Western missionary field, and others, have been Sabbath School workers. And we might add a list of honored pastors of churches, and of pastors' wives, names familiar to all—Comingo, McKaig, Robinson, Miller, McKibbin, and others—some now in heaven, some yet on earth, who have been sharers in the toils and recompenses of serving in this part of the vineyard.

It sorely grieves us to mention but these names and scant details in respect to a branch of our subject which is capable of affording so much which would be of deep and abiding interest, and help to illustrate the history of the influence of the church and its Sabbath Schools upon the best and highest interests of religion and of mankind.

And yet this would still be but a partial view of the subject. It would be opening but one of the lines of illustration of which it is capable, were we to notice the lives of some who have been scholars in these Sabbath School classes, whose large-hearted consecration of life and property and pecuniary means for religious and philanthropic and educational and scientific purposes have justly made their names beloved and honored in wide regions, some of them throughout the nation and foreign lands.

8. The equipments for work have gone on co-extensively with that which God opened before the church in behalf of the children under its care. The little germ in the Session room behind the church, in 1813, outgrew its accommodations. In 1826, it was settled comfortably in the quarters on Sixth avenue; which was one of the first buildings in the country, some claim it was the first, specially erected and furnished with reference to Sabbath School uses. The several thousand dollars thus spent was a very large expenditure for the time, in a line of church work whose importance was yet little comprehended. Large improvements were made in 1840, in the same direction.

Of recent years the thoughts of the membership have been directed more and more towards the nature of the influence which this church is to exert for the future upon this city and its population. Its history from the beginning, its relations to the general spiritual interests of the region, the dispersion of many of its families into other sanctuaries in the suburban districts, and the wants of a great number of children and young persons of both sexes, whom the excitements and temptations of the present age are powerfully estranging from the religion of the Bible, the observance of the Sabbath, and the restraints of even common morality, all have manifested the importance of enlarged efficiency in its immediate Sabbath School work. This work has gradually been made more systematic and complete. The Infant School had

been begun in 1830. In 1871, the more advanced of the young people were added to the previous Bible class of the pastor, and three departments were established, the "senior," the "intermediate" and the "infant." But where shall accommodations be found for the expanding work and its still broader aspirations?

It was a joyful day when, on February 11th, 1881, after several years of delays caused by legal difficulties, now finally removed, an assembly of this people joined by friends from other churches dedicated to labors for "the glory of God and the highest good of men," the spacious and complete and beautiful edifice which had been reared at an expense of nearly twenty-seven thousand dollars on the church ground. It was, indeed, as the earnest pastor, by whose faith and prayers and labors chiefly this noble effort had attained success, then declared, a time when "God made them rejoice with great joy, and the wives also and the children rejoiced." Oh, that this church may never forget the spirit and ends of that dedication; and the solemn declaration that this house was now set apart for the performance, by men and women, of those varied acts of spiritual instruction and Christian charity by which they best imitate the earthly life of Jesus Christ. There may many of the poor be taught the gospel, the broken-hearted be healed, the captives in the chains of vice and intemperance be delivered, multitudes of the spiritually blind recover their sight, and of those bruised of Satan be set at liberty. And Oh, that abundant and royal gifts of salvation bestowed here from on high, may prove that the time in which we live and act is the dawn of the promised time which the servants of God have long waited for, "the acceptable year of the Lord."

III. Another date remains upon our programme for this hour—1984.

We have considered the wondrous gifts with which God equipped us a century ago for the work which he committed to our fathers. We have glanced at foundations of good which we have been enabled by His grace to lay here during this first century of the history of this church and of Christianity in this part of the land. What are the *promises and duties of the future?* What shall we say to the children who are with us to-day? What shall we say to those who must carry on the work which will be commemorated when the next occasion like the present,

a swift century from this time, will call together another audience within these walls?

Come, let us cast our eyes forward for a moment over the century to come. Oh, what a century this will be! The crowning century of this dispensation! The harvest time of the world! It has been barren winter, toiling and hoping seed-time, preparation and endurance, until now. But the time of the harvest has come. We see a thousand signs of promise in God's word, and in the condition of the church and of the world, that this coming century will bring much more of blessing to the cause of Christ on earth, and to the race of man universally, than all of the thousands of years of the world's history hitherto. The marriage of the church, the wife of the Lamb, the joyful acknowledgment and honor of her who has long sat in the dust as a captive and slave, draws near. Jesus will be crowned with many crowns the "Lord of all." The Bible is full of promises and prophecies of the glory and joy of this final day of salvation, this triumphant acceptable year of the Lord when all His enemies shall bow before Him and offer gifts at His feet.

Oh, "*tell it to the generation following!*" Tell it earnestly at once to all, wherever you can, that they may come at once to Jesus, and hasten to kiss Him in submission and obedience, lest in this day of conquest and judgment of His enemies He break them in pieces like a potter's vessel. Oh, that none of you may perish from the way. But above all, tell it to the young, "to the generation following." Come, children—even those of you who are but a few years old, some of whom perhaps will live until this last century of this final thousand years of the church militant shall be almost finished—come, children, give your hearts, give your lives, give your all, to the ever-blessed Jesus, to Him as your Saviour and your King. Love Him as you ought, and serve Him as you ought, with all your soul and all your might. He only is worthy to receive all you can bestow upon Him. Let us all begin to use the vast wealth of the gifts of nature which God has bestowed upon this region, and to employ all the immense power and influence of our manufactures and our trade and agencies of good or of evil, for the temporal and spiritual good of our fellow immortal beings and for the honor of God, in a measure far beyond that which our fathers have done in their days of feebleness and conflict. From this day let there be a new era of love,

and devotion, and self-sacrifice, in all ways and in all things, for Christ and His Kingdom.

Oh, that Pittsburgh may become in truth, a "city of our God;" that the church here and in the region about us, may be a "mountain of His holiness." Let each man, and woman, and child, do all he or she can for good all round you, and to help to bring all these cities, this commonwealth and this nation, and to lead all the nations of the world, to learn of Christ, the great Saviour and the great King. Let us send forth from this church, and those surrounding us, men and women and gifts of good of every kind, which shall spread abroad in this and all lands, and make this city, like Jerusalem of old, "a joy of the whole earth."

After the admirable address and singing came greetings from other schools, first among them that from the Third Presbyterian Church. It was a pleasant feature of the occasion that this greeting was conveyed by the highly esteemed elder of that church, Mr. Daniel Bushnell, who had united with the First Church in the revival of 1827–8, and had been one of those upon whom the hand of Dr. Herron was laid in 1832, when he indicated to some of the most valuable members, that the time had come to form another church, and that they ought to go forth to the work.

The greeting of Mr. Bushnell was brief, but hearty. He referred touchingly to the revival in which he was brought to Christ, and certified to its great influence in the church circles and over the city in general. The great changes for the better in Sabbath School facilities were mentioned. He spoke of the many good men and women who had worshiped then and since in the old First Church. He alluded to the formation of the Third Church, as done in perfect good feeling, and with the design of extending the Redeemer's Kingdom: Closing, he expressed the most earnest wishes for the continued prosperity and usefulness of the First Church.

Rev. Mr. Hill, pastor of the Minersville Church, followed. The Minersville Sabbath School was the seventh one that was organized and supported by the First Church. Although the school is now fifty years old, it is not so large as it might be.

But he was glad that in this day the good old mother and her beautiful children had not forgotten them; it will encourage them to go on and accomplish still greater things. Fifty years ago they had to dig up the thorns and thistles at Minersville before the good seed could be sown. The first time attention was attracted to the place was in 1826. At that time it was the custom to drink much whiskey at social gatherings. A corn husking took place at Minersville, the neighbors had gathered in, and as a result of the whiskey there was a fight and a murder. When the news was brought to the city an effort was made to establish a mission at Minersville. It proved a failure. Four years later another effort was made, and after a while a lot was found and a church built. On the lot was a black thorn tree, which Mr. John Herron, the donor of the property, stipulated should remain as a memorial of what the community was before it was leavened by the gospel. Although the congregation of the church is not large now, they have a Sabbath School larger in proportion than the church membership. Some people who attend down-town churches, let their children attend the Minersville Sabbath School. There are some Germans who care nothing for religion themselves, who nevertheless desire their children to get religious instruction, and permit their children to attend the Sabbath School.

Rev. Mr. McKibbin, of the Second Church, was introduced, and said:

"It is a vastly encouraging thing to think of all the difficulties that this church has had to contend with—difficulties compared with which those we have now are only child's play. It is encouraging to remember these difficulties, because it shows what can be accomplished in spite of them. There is one characteristic thing that ought to be imitated and perpetuated—how many of the old members of the church have been associated with the Sabbath School and assisted in it! If the older people can't get interested in the Sabbath School, then there is something the matter with the older people. The Sabbath School is a spiritual power in the church; it has repaid back to the church every dollar that was spent in its behalf. It is a pleasant thing to stand here and feel that I have something invested in this work. For our school, I

bid you God speed; and if we can't get ahead of you, and can't keep up with you, we will be close behind you, and if you stop I give you warning that we will pass you."

Superintendent Laughlin made a few remarks, urging the school to go on with the same power and the same willingness in the future that they have shown in the past.

The singing of a verse of a hymn, and the benediction by the Rev. Dr. Cowan, closed the exercises for the afternoon.

SABBATH EVENING.

Other Presbyterian Churches adjourned their services, and the people came in throngs to the old centre.

The *Commercial Gazette* of the next morning said: So great was the crowd that attended the evening service, that hundreds of people were turned away unable even to get within the doors. Pews were uncomfortably crowded. Two rows of chairs were placed in every aisle, and hundreds of people stood all evening in the passage ways and in the gallery. Two thousand people is a reasonable estimate for the size of the congregation. In the pulpit were the Rev. Messrs. Kellogg, Scovel, Paxton, Allison, Cowan and McKibbin. At 7.30 the exercises were opened by an organ voluntary. Mrs. Chas. C. Mellor sang Gounod's beautiful solo, "There is a Green Hill Far Away," and the choir rendered the anthem, "O, Saving Victim." The sermon of the evening was delivered by Rev. Wm. M. Paxton, D. D., of New York, formerly pastor of the First Church of Pittsburgh. As the well-remembered pastor advanced to the sacred desk to begin his discourse a respectful silence gathered over the auditorium. For fully a minute he stood surveying the upturned faces. The quiet deepened into impressiveness. Then, before announcing his text he said, slowly and solemnly:

DR. PAXTON'S SERMON.

This church is one hundred years old. This simple fact is significant. It shows the enduring power of God's word, and the perpetual youth of the gospel. You listen to it with as much freshness this day as when it was first uttered upon this spot one hundred years ago. Truly, "the word of the Lord endureth forever."

Under these circumstances it seems to me that the message which comes to us this night reverberating along the echoes of the century is that contained in the first chapter of First Corinthians and eighteenth verse:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

You have doubtless often observed the different impressions which men get of an object from the different standpoints from which it is viewed. Looking at the rising moon, for example, from our position upon the northern side of the equator, the outside curve of its orb, before it is full, is towards the right. But when it is seen from a position south of the equator, the outside curve is towards the left. And yet it is the same moon.

Such are also the different aspects which moral objects present, owing to the different points of observation from which they are regarded. The Apostle presents us such a contrast in the text—the same object looking so differently and producing such opposite effects upon different classes of persons. The one object which they both contemplate is the cross of Christ as held up in the preaching of the gospel. To the one class it appears as foolishness, to the other it is the power of God; and the differ-

ence of impression indicates the different points of observation from which they form their opinions. The one sees the cross from the standpoint of a lost, perishing man, the other from the standpoint of a saved believer.

"The preaching of the cross is to them that perish foolishness; but to us who are saved it is the power of God."

Hence in this text we have:

I. The object presented to our view—the cross of Christ.

II. The estimate which we form of it—to some it is foolishness, to some it is the power of God.

III. The standpoint which this estimate indicates—that of the lost or the saved.

I. *The object presented to our view in the gospel—the cross.* Literally, the cross was the wooden instrument of torture and death upon which our Lord was crucified. To the Jew and the heathen it conveyed the idea of shame and infamy; but in our minds it is associated with everything that is beautiful in virtue, attractive in benevolence, sacred in religion, and sublime in self-sacrifice. It is the token of heaven's love, the emblem of the loftiest heroism, the symbol of our faith, the sign of our Passover rescue from sin and death, and the pledge of eternal salvation. The character of Him who died upon the cross surrounds it with a halo of glory. The principles which it embodied and expressed live in the heart of the world and destine the cross to a perpetual renown. The blessings which it brings us are so precious, and its results in the world's history so great, as to embalm it in our dearest memories and encircle it with the chaplet of immortality. He who hung upon it was for the suffering of death crowned with glory and honor. The cross was the stepping-stone to the throne. It converted the malefactor into the monarch, and the crown of thorns into a diadem of glory. Hence the cross has a wondrous meaning that it will take the history of all time to tell, and the sweep of all eternity to celebrate. Constantine inscribed it upon his banners, and the Roman legions followed it as the sign of victory. Art adopts it as its most sacred symbol. Science exhibits its image and superscription. Piety consecrates it as the symbol of its devotion. Taste imitates its form in gold and precious stones, and makes it the adornment of beauty and grace. Progress adopts it as the watchword of its advance. Poetry gilds with it

its highest inspirations, and in all the visions of the future it is the cross we see triumphing over the wrecks of time.

The cross, then, means the *doctrine* of the cross, the great truth which the cross embodies and expresses.

Hence it follows that the preaching of the cross is the utterance, the proclamation of this truth in the ears of men. It is not simply the telling of the story of the death of Jesus of Nazareth upon the cross, for that alone would simply be the preaching of the crucifix.

To preach the cross is to tell *who He was* who died upon it—that He was the Son of God.

It is to *explain the meaning* of His death—that it was the expression of God's great love to men.

It is to *show the purpose* of His death—that it was to make an atonement for the sins of men.

It is to *exhibit the results* of His death—that it secures pardon and reconciliation with God.

It is to make a free offer of pardon and salvation through the death of Christ to all who believe.

The preaching of the cross is then the gladdest tidings that the tongue of man ever uttered or the ears of men ever heard. It tells us that all that conscience ever foreboded in reference to our guilt is true, that we are sinners more wretched and guilty than we ever properly understood—but that God, the great God with whom we have to do, loves us. He so loved us that He could not permit us to perish in our wretchedness, nay, that He so loved us as to give His own Son to die for us, that if we would know how much He loved us we must measure God's love to His only begotten Son, and then think that He delivered Him up for us, and that will be the measure of His love to us. It tells us that this death was the expiation of our guilt, and that now He invites us with open arms to come back to His love and embrace.

Now what impression does this make upon you? *This is the preaching of the cross.* As it holds up salvation through the atoning death of Jesus Christ to the eyes of men—what estimate do you form of this preaching of the cross?

II. This is the *second point of the text. To some the preaching of the cross is foolishness.*

Is not this strange? If you were to carry the promise of a pardon to a condemned culprit in his cell, it would not be fool-

ishness to him. Or if you take a message of a life-boat coming to the rescue to a company of passengers despairing in the hold of a sinking vessel, it would not be foolishness to them, but the gladdest sound their ears had ever heard. Yet strange to say, the preaching of the cross, the message of God's pardon to the condemned, the tidings of God's rescue to the perishing, is heard, turned aside, and scorned as foolishness. Why is this? The key to the answer we have already suggested. The standpoint which we occupy determines the impression which we receive. If the culprit should listen to our promise of pardon in a spirit of unbelief, he would reject it as foolishness. Or if you announce the coming of a life-boat to passengers who are not aware of any danger, it will bring no joy to them. In both these cases the subjective mental state of the person determines the impression which your message will make. In the same way the estimate which each one forms of the preaching of the cross depends upon his own moral state. A man whose heart is deeply corrupt will not believe in virtue, and one whose heart is at enmity toward God will reject the gospel as folly. There is nothing in him to which this blessed truth gives answer. With this principle as our guide, we are able to particularize.

First. *The gospel is foolishness to those who look at it from the standpoint of their own wisdom.* There has always been a generation of men who have made their own reason the standard of judgment, and who prefer their own wisdom to the wisdom of God. This was the case with the Jews. In one of the following verses the Apostle tells us that the preaching of the cross was to the Jews a stumbling block, and he gives the reason. "The Jews seek after a sign." Their constant demand was, "What sign showest thou?" That is, they "demanded external, supernatural evidence as the ground of their faith." They fixed arbitrarily upon certain signs which their own wisdom dictated as the authentication of a divine messenger, and would not accept any others. They settled it in their own minds that the "Messiah was to be a glorious temporal Prince who was to deliver and exalt their nation." "Hence to present to them one who had been crucified as a malefactor as their Messiah, was the greatest possible insult." He was to them "a stone of stumbling and a rock of offense."

These Jews represent a permanent class of thinkers as common in this age as in that of the Apostle. They demand, first of all, as the very condition of their listening to the gospel, a certain species of evidence which they choose and designate. If such a demand were to be insisted upon in other departments of knowledge, it would destroy the foundation of all reasoning. Science, for example, is based upon facts. The theory which explains the most facts, and is directly contradicted by none, is accepted. But suppose some one should say, I demand the explanation of causes. I will not listen to anything until you show me the exact nature of the law by which a cause produces its effects, or the reason why such and such sequences exist. This would put an end to all reasoning, because science in its most exact form is based upon intuitions which cannot be demonstrated. Why then permit the application of a principle to religion which would not be tolerated in science? And if such arbitrary reasoning would be scouted by scientists as foolishness, why permit the same unreasonable principle to reject the preaching of the cross as foolishness?

Of this same class, though somewhat different, were the Greeks. In the twenty-third verse the Apostle says that the preaching of the cross was to the Greeks foolishness, and again he gives the reason. It was because they sought after wisdom. They sought rational evidence. They would receive nothing as true which they could not understand upon the ground of human reason. They were seeking to comprehend the "first principles and elements of things." Hence nothing could be more irritating to these refined speculatists in Grecian wisdom than to be told that they must renounce their own vaunted wisdom, and become, as they considered, fools, that they might be wise.

These Greeks also are a type of a permanent class of reasoners still existing. They say, "I do not ask for signs. I put no confidence in miracles and inspiration, but I want to see the depth and mysteries of things for myself. I want to employ faculty and power in finding out truth and in forming a system which will commend itself to my reason and be constructed by the power which God has given me." Like the Greeks, they seek after wisdom. But here again is a principle which would be utterly destructive in science and philosophy. Who has ever grasped the depth and mystery of things? If we are not willing to believe until this point is reached, we shall never believe any-

thing. In chemistry, for example, we see certain combinations. These are facts: but what is the connection of these facts, why these combinations take place, is a mystery beyond the region of reason. All that the chemist knows is a backward guess from facts to principle. In astronomy the laws of Kepler express facts, but the principle of gravitation by which we strive to explain these facts, lies outside of demonstration. "We know nothing" (says a philosopher) "of that quality of matter, if their be such a quality, which enables matter to attract matter."

If, then, both science and philosophy work upon principles which lie outside the domain of demonstration—why apply to religion the principle that we cannot believe until we have grasped the depth and mystery of things? Is not this foolishness, and shall we permit folly to pronounce the preaching of the cross foolishness?

Secondly. *The preaching of the cross is foolishness to those who look at it from the standpoint of their conscious wants.* If you propose to bring a physician to a man who feels himself to be in perfect health, he treats your offer as foolishness because he has no felt need of the physician's skill. If a business man receives a letter from a friend telling him to be of good cheer, that he has plenty of means at command, and that he will not permit him to sink into bankruptcy, that man of business, aware of no financial embarrassment, will hurl the letter into the fire and laugh at his friend's foolishness. In both these cases the offer is treated as foolishness because the recipient has no felt need of such assistance.

For this same reason the preaching of the cross is often regarded as foolishness. It offers a man healing for his moral malady, but he does not feel that he is sick. It offers him help in his moral bankruptcy, but he is not aware that he owes to justice ten thousand talents and has nothing to pay. Shall then this ignorance of his, this want of a felt sense of his need, be accepted as a proper standard of judgment? Here is a young man pursuing reckless courses. You approach him tenderly and give him advice. But no, he wants no advice. He is too wise to need counsel. Shall this want of a felt consciousness of his own need be a reason for letting him alone? Nay, is not this very want the pitiable feature in the case? And is not the same thing true of the sinner? The fact that he regards the gospel as

foolishness is the pitiable feature in the case. Shall then the gospel be called foolishness because a man ignorant of his own wants esteems it so? Suppose the business man to whom I have referred to be one who is careless or afraid to investigate the question of his own solvency, and that the friend who proffered him assistance had means of knowing his business standing better than he did—should not the fact of his making such a proffer startle the man to think? Instead of treating it as foolishness, should not the fact of such an offer coming from one who had the means of knowing, be taken as a proof that such assistance was needed? In like manner when God, who knows our true moral state, sends us the gospel offer, should it not rouse men to think? If we are not perishing, why this offer of rescue? The strongest proof of our peril and ruin in sin, is that God has provided such a remedy. That business man may burn the letter containing his friend's offer of help to-day, but to-morrow he may awake to find ruin staring him in the face, and then he turns to find that the offer which he accounted as foolishness is his only hope. Just so is it that sinners are ever and anon waking up to find this preaching of the cross which they accounted foolishness is the only refuge set before them.

III. This leads us to the *third* point of our text. *There is another estimate which men form of the preaching of the cross. To them it is the power of God.*

If there is any one thing in this world which we universally recognize as the power of God, it is the lightning. But lightning neglected is God's power to smite, to scatter, to destroy. If, however, it is appropriated, accepted, and used as God's gift, it becomes our slave, to do our work, to light our streets, to heal our diseases, to write our letters, to send our messages of love and business to the ends of the earth.

In like manner the gospel is the power of God. If it is neglected, it becomes God's power to smite, to curse, to destroy; but if it is accepted and appropriated, it is the power of God to bless, to save, to glorify. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

There is one way, above all others, in which the gospel is the power of God. It is the instrument which God has appointed for the salvation of men. By it He designs to effect in man that

whole moral change which is included in the salvation of the soul. To this end He promises that He will accompany its preaching with the influence of the Holy Ghost, thereby making it "the power of God unto salvation to every one that believeth." God works by many agencies in this world, but there is no one instrument by which He has promised to work as He does by the preaching of the cross. It is the one solitary agency to which the power of God is bound by promise. It is a power because it is God's means of communicating divine influence to the souls of men. Hence the text tells us that to those "which are saved, it is the power of God." This is the estimate that they form of it. They are conscious in their experience of a power producing effects on them which nothing short of divine power can accomplish.

The power is felt in many ways.

It has a power to arrest. How many will tell you that they were wandering away from God like lost sheep, but the gospel call followed them, arrested them, and brought them back to the cross of Christ.

It has a power to awaken. The preaching of the cross finds us slumbering in carnal self-security, and awakens us like men roused out of a deep sleep, and seeing at a single glance our danger, we fly for safety.

It has a power to convict. Some men have such a low, dull, imperfect moral consciousness that they have little sense of sin. Others are filled with doubts. Their unbelief serves as a shield against conviction, but the preaching of the cross sends a sharp arrow into their conscience, or a flood of light into their minds, and then sin starts into view, guilt and condemnation hang over them, doubt and unbelief take their flight, and the gospel which they had thought foolishness becomes tidings of great joy.

So, too, this preaching of the cross has a power *to comfort, to quicken, to consecrate, to sanctify,* in a word, it is the *power* of God unto salvation. The believer feels this in his experience. Against nature, against sin, against temptation, against the world, it has drawn him to Christ, and wrought in him such peace, such hope, such strength, such comfort, that he knows that nothing but a divine power could effect such blessed results. Hence while others call the preaching of the cross foolishness, he says it is the power of God.

IV. This brings us to the *fourth point of the text, the standpoint which this estimate indicates.* In other words, the estimate which every one forms of the preaching of the cross determines the position in which he stands, either as a *perishing* or a *saved* soul. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

First, those who esteem the preaching of the cross foolishness, *perish.* The word translated perish does not express a completed act, but one in the course of completion. It does not mean that they have perished, but that they are perishing; the process of perishing has begun and is daily going on. The evil forces are already at work which, unless arrested by God, will inevitably bring them to eternal death. They are now beyond human help, but are still within the reach of Christ's salvation, and yet they are daily going further from it.

In common conversation we sometimes say of a man, "he is gone." When a young man has reached a point at which he will not listen to advice, regards the counsels of father and mother and friends as foolishness, you look on and say, that young man is ruined, that is, he is on the way to ruin, the forces which will end in ruin are already at work in him. Just so when a sinner reaches the point at which he esteems the preaching of the cross as foolishness, he is perishing.

Let us take another illustration. Our recent experiences of bitter cold has added interest to an account given in one of the papers of a man who was resuscitated after well nigh perishing from the cold. Riding alone in his sleigh he felt himself becoming chilled, then followed such severe pain and discomfort from the cold that he resolved to drive rapidly and stop at the first house; but before he reached a stopping place the pain ceased and he began to feel such a warm glow that he did not think it necessary to stop. This was followed by an exhilaration of spirits, the horses seemed to go with great speed, and every object flew past him with great rapidity; but soon he sank into drowsiness and fell in unconsciousness in the bottom of the sleigh. Now these experiences were the signs that he was in a perishing condition. He was not aware of it. The glow and the sense of comfort he took as evidence that he needed no warmth, but in fact they were symptoms and evidences that he was perishing. This is just the Apostle's

idea. When a man reaches the point of esteeming the preaching of the cross as foolishness, it is a sign of a perishing soul. He may not be aware of it. He may take it as the sign of a more healthful state of mind; but like the warmth and drowsiness of the freezing man, it is the symptom and sign that the process of death is going on. "The preaching of the cross is to them that *perish* foolishness."

Secondly, let us cast a single glance at the other side. But to them that "are *saved* it is the power of God." That is, they who, as the result of experience, esteem the preaching of the cross as the power of God, are *saved*. The meaning is not that the work is finished, but they are being saved, the work is in the process of completion. Spiritual forces are operating in their souls which eventuate in salvation. The fact that they feel this power at work in their hearts, and that it causes them to attest that the gospel is a divine power, shows that the Holy Ghost is moving upon their souls, and we know that He who hath begun a good work in us will perform it until the day of Jesus Christ.

In the one case the man is turning his back to the cross and is going from it. He is perishing. In the other case the man has his face turned to the cross and is going towards it. He is being saved.

Now, my dear friends, the application of this subject needs but a word.

You see how everything depends upon the standpoint which we occupy. Our thoughts about the cross will tell us precisely the position which we hold, and to which class we belong. They who regard the cross as foolishness, or who neglect the cross, or turn away from the preaching of the cross with indifference, as if it were the utterance of empty folly, are perishing. They have the signs of death already on them.

But those who, as a matter of conscious experience, regard the preaching of the cross as the power of God, are being saved.

Where do you stand? Are you, to-day, a perishing or a saved soul?

MONDAY AFTERNOON.

April 14th, 1884.

An excellent audience assembled at the appointed hour. The Rev. Dr. Elliot E. Swift, connected with the early religious life of the city by his father's work and precious memory, and pastor of the First Church of Allegheny, which was largely formed from the First Church, presided, and conducted the devotional exercises.

THE CHURCH AND THE CITY.

[This paper must be regarded as only a substitute for the one which had been expected to occupy this point in the programme. The proportions of the matter collected and papers already written and partly printed, forbid at this writing (Aug. 22d,) any other than the briefest treatment of that for which ample and interesting materials are at hand. It may serve as an index for some future historian of the church, to a fruitful field and a pleasant task.]

The propriety of some recognition at this centennial celebration of the relations between the church and the city, is evident to the slightest consideration. These relations could not fail under the circumstances to be intimate and important. The church has in fact been characterized by its attachment to and interest in the city with which it has grown up. Its life began in the very year in which the final city plan was adopted, and it has always maintained a marked place among the institutions which were receiving and exerting influence during the entire century. Though connected, in the first call, with a church outside of the city, that connection even was insufficient to nullify the distinct isolation of the church (in its earliest years) from the country and its corresponding identification with the city. When the dissolution of the first pastorate took place, the difference of opinion concerning the pastor which existed between the two parts of the united charge may have served to emphasize the feeling of estrangement from the country which seemed to exist. And, as already seen, the relations of the church to the surrounding Presbytery, were only such as served to preserve its ecclesiastical life, and from these, even, it once petitioned the General Assembly for relief. During the last century it was the

only church which seems to have made any distinct impression upon the life of the city. And in later times, after the isolation ceased, it became more useful in receiving from the country its choicest influences and aiding to make them effective among the rapidly increasing population.

1. There are interesting points of *common origin* which may be barely indicated.

(1.) Such a picture of the world as that given by Bancroft in his recent History of the Constitution of the United States (Vol. II, pp. 364–5) as existing at Washington's Inauguration, (Ap. 1789,) may with profit be consulted as presenting the same general position as that which obtained five years earlier, when our century began.

(2.) Many were the interesting circumstances of our country. The request by Congress for abandonment of State-claims to certain territory, was made in 1780. There had not been a long interval since Conolly's traitorous effort against Pittsburgh, from Lake Chautauqua (1782), and the raid he instigated which culminated in the burning of Hannastown, and our infant city is not over clear of a speck of Toryism in 1781. Indeed, while McMillan was preaching to our church on Sabbath, 10th day of September, 1785, Conolly was plotting in Boston. The land was still politically unsettled and the dangers of the experiment of the confederation were beginning to be experienced, while, as yet, the remedy of the Constitution was not visible. The commerce of the country was so insignificant that in this very year, 1784, "eight bales of cotton, shipped from South Carolina, were seized by the customs authorities of England on the ground that so large a quantity could not have been produced in the United States." As our church antedates the Ecclesiastical Assembly, so it preceded the Federal Constitution. The civil relations of the times suggest, in fact, the thought that in no disorder can it ever be out of order to carry forward the kingdom of Christ in the souls of men; but "if thou canst be free, use it rather." Dr. Herron was born in 1774, the year of the "Declaration of Rights by the Continental Congress." [Story on the Constitution, p. 271.] Our church was established in the same year a great ordinance was passed concerning land "Northwest of the Ohio," and nearly on the same day—23d April, 1784. Our first church building was coincident with the still greater ordinance of 1787, setting apart the whole

Northwestern Territory, on the borders of which we were planted and which we were to influence so constantly through emigration, through development of commerce, through sending early missionaries, by contributions to build churches, and most of all, by the Theological Seminary. That noble document contains "liberty of conscience," side by side with the necessity of "religion, education and morality;" and these added to trial by jury and *habeas corpus;* and judgment of peers before loss of either liberty or property; and no taking from savages but by purchase; and no deceit in trading with them; and regulations for division into States and—*no slavery.* The coincidence of the foundation of this church and some of these circumstances may be interpreted as a specimen act of a wise Providence which secures without any intention on man's part, a supply of the moral and spiritual forces needed for newly opened regions. Certainly the widening influence of this church has been constantly helpful in all the directions marked out by that great instrument and over all the region indicated.

(3.) There are State-coincidences worth noting. Our church history is nearly coincident with the second century of the history of our great commonwealth. We know something of the influences which helped to determine the complexion of our State's noble record. The cheap land this side the mountains attracted the agricultural Scotch-Irish, who stumbled by or rolled over the Quaker and the German, until they came to rest where one horse was worth two hundred acres of land, and a "good still of one hundred gallons" would purchase the same amount within "ten miles of Pittsburgh, and in Kentucky could be exchanged for a much larger tract." Alas! if some were land-hungry others were still-thirsty (and some of their descendants are thirsty still). We know how they came over the mountains in 1784. [See Old Redstone, pp. 38, 39.] We know how they dressed—for even until 1792 a sign in Pittsburgh read, "skin-dresses-and-breeches-maker." Stores began to be established only when our log church was building, (1787). Trains of pack horses were going then—two men to fifteen horses, single file over the tedious mountain paths. The first wagons came in 1789: and they came so slowly that even when Mr. Francis Bailey came out, he walked in advance of them. But the character of the few who came to plant the church was of more consequence than all the circumstances. Our church

represented the Scotch-Irish, and they were commissioned to maintain the *moral* alongside of the *material* progress of this end of our great State. Pennsylvania's significance in the Union as representing the most advanced standard of personal liberty was greatly aided by the whole force of the Scotch-Irish immigration into the west; and its significance for peace and honesty in dealing with the Indians received emphasis also, but not without some grievous errors and sins. Much as has been said concerning this immigration, there is still room to say that the history of our church and of our city (with that of the surrounding country) for the past century, illustrates the indisputable traits of "indomitable energy, capacity for hard work, stern devotion to principle and susceptibility to the tenderer and mellowing influences of religion" with which Thomas Sinclair so lately credited them. Colonists themselves originally, they have been equal to all the exigencies of colonization. Steady in the Scotch love of principle and education, they have shown also something of Irish fervor and flexibility. They absorb readily, but never wholly lose their own flavor. They came here fond of liberty and humanity, and have grown fonder of them. And they came to these unoccupied regions of Pennsylvania as "the only place on the continent where Presbyterians were as good before the law as the best of mankind." They came as a "chastened and thoughtful people" and have been most helpful in "polishing the keystone" and keeping it in place and power ever since their coming. [See Chancellor McCracken's paper at Belfast, July 4th, 1884.] Early and late, then and now, our church-life owes much to what God had done beforehand in molding the Scotch-Irish.

(4.) How much of interest attaches to the early days in connection with the Indian. The exposures and heroisms of the day can never be forgotten. Col. Bouquet's victory of 1764 did not secure lasting peace. While Mr. Dod was preaching in 1783 or 1784 at the house of Caleb Lindsley, (in the ten mile region,) tidings came of the murder of a family on Wheeling Creek. Services closed immediately and several young men started with their guns to bury the dead and follow the Indians if practicable. Though our fort made this point more secure, there were constant fears. Then there were Indian titles to adjust and "rights of actual settlers" to be respected. There was trade to be built up with them, and the dominion of law to be asserted over them.

General Harmar's defeat in 1790, and that of General St. Clair in 1791, were alarming. And not until 1794 was there a settled condition of things. That the church began early to take some interest in special cases and treated Christianized Indians with consideration and helpfulness, goes without saying; but we have no records of any devoted or contiuous mission work among them before the opening of this century. In the church and in the state alike, the varied elements came into a more orderly arrangement slowly. There was weakness in the church, while there was confusion in society in several directions, unfortunately.

(5.) Narrowing our circle still, we find a glance necessary at the city itself. Pittsburgh was certain to be of importance in the history of a century ago. It was at the head of navigation for any extensive traffic, and the trade had begun. It was at the end of wagon roads. It must attract notice because on the route from Canada to the Valley of the Mississippi. The struggle between the rival claimants was at least quadrangular. The Indian titles were by no means considered extinguished. France claimed by right of discovery. England claimed by patents from the Crown: and Pennsylvania's claim was resisted by that of Virginia. The population was composite—peculiar, according to all descriptions. From the east the Ohio Company forms in 1748, and sends its agent, Christopher Gist. On the north, Dela Galissoniere sends Céloron in 1749, to forestall any attempts to wrest the young empire from France. Gist brings eleven families to Mount Braddock, (Fayette county,) in 1752. Pittsburgh grows only more pivotal as the population advances. It was so at Washington's visit in 1753. It was so in 1754 when occupied by Trent in February, and when taken by Contrecœur in April; in 1755 as the objective point of Braddock's unfortunate expedition; in the gloomy years that followed when Chesterfield and Walpole in England and Presidents Davies and Burr lamented the favorable outlook for France; in 1757–8, when the genius of Chatham brought hope and the expedition of Forbes planted the Protestant flag on the spot; in 1762 at the treaty of peace when "about four thousand inhabitants" regained "quiet possession of the lands they were driven from on the frontiers of Pennsylvania, Virginia and Maryland," (Smollett;) and even to 1764, when the Indians were subdued by Col. Bouquet, and even as a point of importance in 1812.

It was a glad day when "the youthful hero, Washington, could point out to the army the junction of the rivers," and when, "with one voice," they named the coveted spot *Pittsburgh*. Bancroft has well said: "It is the most enduring trophy of the glory of Wm. Pitt. America afterwards raised to his name statues that have been wrongfully broken, and granite monuments of which not one stone remains upon another; but long as the Monongahela and the Allegheny shall flow to form the Ohio—long as the English tongue shall be the tongue of freedom in the boundless valley which these waters traverse, his name shall stand inscribed on the gateway of the West." McMillan preached on this spot in September, 1785. Fifteen years before, (1760,) the population west of the Alleghenies was thought to be four thousand. The census of 1790, fifteen years after McMillan's sermon, gave the region fifty thousand. Pittsburgh was the pivot in many things and the key in many other things, and it meant something when the church was planted at the moment the city began its most vigorous life. Though there was a sort of town plan in 1765, and though "out-lots and in-lots" were talked about at the survey of Allegheny in 1780, there were but few houses gathered about the fort in 1781. It was only in 1784 that Major Isaac Craig and Lieutenant Colonel Stephen Bayard formed a business partnership (and both were closely identified with the First Church,) and "purchased of the Penn's the first ground that was sold within the limits of Pittsburgh. * * * Four months after this purchase was made, the Penn's laid out the town, and Craig and Bayard waived the right which they had acquired to the undivided three acres, and accepted a deed, executed on the 31st of December, 1784, for thirty-two lots of ground which covered all the ground in the three acres except that portion in the streets, and in addition all within the outworks of Fort Pitt." Craig and Bayard had partners in Philadelphia and extended their business largely. [See Life and Services of Major Isaac Craig, by N. B. Craig, p. 51.]

The church thus became the only *metropolitan* for a large region. It was the only church in a city or town for many years. County seats had not yet been selected. There was not even a village from Pittsburgh to Brownsville, and no town on the Ohio from Pittsburgh to Wheeling—unless perhaps Beaver.

We were quite alone in our glory, indeed, for there was not even a mail from Pittsburgh to Philadelphia in 1784. "The first regular post from Pittsburgh to Philadelphia, was started in 1788." [Old Redstone, p. 162.] But metropolitan meant nothing very large, though unique. The *Pittsburgh Gazette*, which began with July 29th, 1786, said on its ninety-eighth birthday, "Pittsburgh was then (1786,) a frontier village composed of about one hundred families, clustered around a fortification, whose value as a strategic point had caused numerous conflicts in colonial days, and the field was not an inviting one for journalistic enterprise. The pack horse was the only medium of commercial traffic between East and West. The Conestoga wagon had not yet appeared upon the road, and rapid transit by the 'raging canawl' was undreamed of. There are more people in Pennsylvania today than there were in the whole United States in 1790, when the first census was taken." (P. G., July 28th, 1883.) And in the initial number of the *Gazette*, Judge Brackenridge is quoted as describing an island "four or five hundred yards from the head of the Ohio," as "covered with wood, and at the lowest part is a lofty hill, famous for the number of wild turkeys which inhabit it." [Craig's History, p. 190.] In 1788, Dr. Hidsett, giving account of an emigration party from the Yough, passing Pittsburgh in their flatboat, says it then "contained four or five hundred inhabitants and several stores ; and a small garrison of troops was kept at old Fort Pitt. To our travelers, who had lately seen nothing but trees and rocks, with here and there a solitary hut, it seemed to be quite a large town. The houses were chiefly built of logs ; but now and then one had assumed the appearance of neatness and comfort." [O. R. p. 355.] Mr. G. Imlay wrote in 1792 : "The whole country abounds in coal, which lies almost upon the surface of the ground. The hills opposite Pittsburgh, upon the banks of the Monongahela, which are at least three hundred feet high, *appear to be a solid body of this mineral*." Though that is rather an exaggerated estimate of the coal veins, yet no language could well be too strong to show fairly what these treasures of the hills and the power of the situation, and the blessings of the clouds in these rivers have done for the city. And side by side with it, with interactions too complicated for human skill to trace, has been growing the church.

2. After these matters, which show at how many points of common interest the church and the city are in contact at the point of origin, some brief mention may be made of the connection between the church and the *business life of the city.* Of the original trustees to whom the grant of property was made, all were (I believe,) business men, and they certainly were then the business soul of Pittsburgh. One of the earliest members of the congregation, (as appears elsewhere,) was Col. John Gibson, uncle of the late Chief Justice Gibson. It is well ascertained that he was one to whom the reckless Conolly made traitorous proposals attempting to bribe him, but utterly without success. The first pastor was a man of business as well as a busy man in his sacred calling, and the *Gazette* of March 10th, 1787, records that "a meeting of the inhabitants of Pittsburgh was held on the 1st instant, and Messrs. Hugh Ross, Stephen Bayard and the Rev. Samuel Barr were appointed a committee to report a plan for building a market house and establishing market days." Mr. John Wilkins may have been too busy "daubing and chunking" the log church then being built, to serve on this committee: but it is worthy of remark that the church and the market house came together to Pittsburgh. The enterprises for opening up of trade were then largely conducted by the people of our church and congregation. They thought it not necessary to separate moral conduct and material gain. They helped to lay the foundation for that solid character which has been the just pride of Pittsburgh's business men so long, and which will never be lost unless the pernicious theory prevails that it can be maintained without the precepts of religion, by which it was first obtained.

"Fort Fayette" was built within the city limits, by Major Isaac Craig, and was so named because Mr. Pressley Neville (Major Craig's brother-in-law,) had served with the philanthropic Frenchman as "aide-de-camp." The same indefatigable officer constructed boats for Wayne's army in 1792, and shipped provisions hence for its support in 1794, and superintended in 1798 the construction of "two row-galleys which were meant to be used for retaliating measures on the lower Mississippi against Spain, the ally of France," thus showing the apprehension caused away in these ends of the earth by the singular vigor of the revolutionary government of France and the extreme uncertainty as to what it

might do next. These were the first sea-going vessels ever built at Pittsburgh, and had two masts with large lateen sails, and mounted one heavy gun." Another of the early members well known in business life, was Colonel Samuel Scott. Through him the tradition reaches us that the first preaching and first celebration of the communion in 1784, and thereafter the services until the church was built, were under the trees which shaded the spot afterwards deeded to the church. He was born in Maryland and came to the West in 1784. Mrs. William Dilworth (Sr.) was his daughter, and remained a member of this church for sixty years. Her husband was long a prominent and successful business man, and from that well remembered home on the hill have gone many families well known for enterprise and integrity There have been many descendants of Colonel Scott of exemplary piety and devotedness in this and other Presbyterian churches. Much has been said, in other connections, of Major Ebenezer Denny, so long a trustee and one of the most notable figures of our early history, and of General James O'Hara, whose chandelier was only one of his gifts to the church. Their place as citizens was equally pronounced. The first glass works erected west of the mountains was the venture of General O'Hara and Major Isaac Craig. The chandelier gift came at an auspicious time in the external affairs of the church. Improvements had just been made, the offer of consolidation with the Second Church had just been received, and the quaint note of General O'Hara to the trustees deserves a place in this record as an indication of the brightness of the time.

PITTSBURGH, 25th August, 1818.

Gentlemen:

A chandelier is presented to you for the First Presbyterian Church, in token of a glowing desire to promote the lustre of this enlightened society. With sincere regard,

By their humble servant,

(Signed,) JAMES O'HARA.

A resolution of thanks was passed and a committee of the Messrs. Page, Liggett, Simpson, Scull and Ross was appointed "to present the above vote of thanks to General O'Hara, to receive the chandelier from the General, and to superintend the putting up of the same within the church." Mr. John Thaw, whose business career will always remain a marked one in our

city history, came into the Board of Trustees at a time of the greatest perplexity. His careful exhibit of the apparently fathomless financial situation of 1813, still remains, covering many pages in a characteristically finished and positive chirography. He was everywhere active, suggestive and strong. His thoroughness led to the radical remedy of the then current difficulties, and had it been continued by successors other painful subsequent embarrassments might have been prevented; among them the one in which the trustees were allowed to request the pastor to consent to a reduction of his salary from fifteen hundred to twelve hundred dollars, and to accept also a further donation of one hundred dollars on large arrearages which were due him. (This was in 1821.)

General William Robinson, who became a communicant late in life, was always identified with the church and helpful in its affairs. When I first saw him in December, 1865, he rose from his couch saying: "Gentlemen, I am this day eighty years old, and I am the first white child born in all the territory north of the Ohio and Allegheny rivers." What a commentary on the unprecedented growth of our country! How enterprising he was, and what a landmark his home was, and what honors he received from his fellow citizens, all know who have grown to maturity here.

Harmar Denny's name and services to the church, as those of Judge Snowden, John Hannen, Hugh McClelland, Francis Bailey, Robert Beer, John Herron, Frederick Lorenz, Samuel Spencer, Alexander Laughlin, Joseph McKnight, Samuel Rea, and R. W. Poindexter, have elsewhere been mentioned, but these faithful elders were also shoulder to shoulder with others in the work of the city and of the general community.

To their names must be added many which space forbids to particularize. Here are Michael Allen, and William Plummer, and Thomas Fairman; and earlier, John Johnston and Dr. George Stevenson; and then William Anderson, and James Irwin, and Boyle Irwin, and Wm. Hays, and Wm. Steele, and John Darragh, and Wm. McCandless, and David Pride, and Robert Simpson, and Wm. Lecky, and Samuel Bailey, and Benjamin Page, and Wm. Graham, and John Arthurs, and James Brown, and Wm. Blair, and S. R. Johnston, and Richard Edwards, and Daniel Bushnell, and Benjamin Darlington, and Alexander Brackenridge, and James

Dalzell, and Jno. B. McFadden, and A. M. Wallingford, and Jacob Painter, and James Laughlin, and John P. Pears, and John McD. Crossan, and Lewis Peterson, with Messrs. Sample, and Cooper, and Breed, and Albree, and Dawson, and Thomas Clark. How many of these have "wrought righteousness" and set forward large interests at the same time. Nearly all of them were trustees in the church as well as all thoroughly trusted outside of the church. What infinite variety of character they have manifested, but almost without exception founding all upon humble faith in the word of God and in the work of Christ. How hard it is to turn away without attempting to embalm in this little volume some of the striking characteristics, natural and religious, of this long list of Christian citizens. The mutual debt of city to church and of church to city, can never be overstated, and the mutual honor of the relations of the past ought never to be forgotten. The greatest of all the citizens, however, was probably the great pastor, Dr. Herron. His coming was coincident with the launching of the first steamboat by Roosevelt, Livingston and Fulton. Steam power and spiritual power went well together, as both city and church went rapidly forward. Admirably does Dr. Paxton's Memorial Discourse say: "Dr. Herron was a public man of the highest type. In the earlier history of the city he took a lively interest—in every mill and factory that was erected—in every enterprise to promote the convenience of the people or the adornment of the city—in the opening of new avenues of trade, and in the securing of new business and commercial advantages to the community. He was one of the 'fathers' of this city, and no man loved it better or did more to promote its highest welfare." [pp. 129, 130.]

The times of commercial prosperity and church growth did not always coincide, but the general lines of progress have been marvelously parallel in the church and in the city. And this whole recital of eminent citizenship in the old First Church is full of instruction. It shows what a really and spiritually "live" church may be able to do for a city. It shows that many of the best business opportunities built up by principled fathers may be lost by vicious or nerveless descendants, and thus shows character to be better than inheritance. It demonstrates the friendliness of real principle to permanent success, and repeats that "godliness hath the promise of this life."

3. The First Church touched the city's early *civil and judicial life* in a remarkable way. The grant of property shows its patriotism in the fact that six of the original trustees had been officers in the United States Army. When the boundary question was mooted and the conflict as to jurisdiction raged, Captain (afterwards General) Neville seized and held with troops the fort, that he might guard against the machinations of Lord Dunmore and his confederate Conolly. This was done the very day after McMillan preached on this spot—Sabbath, September 10th, 1785. Through that whole conflict the influence of our church, and of the Scotch-Irish in the surrounding churches, was directly in favor of Pennsylvania, and there was great joy here when the war of the Revolution ended all danger of Virginia's usurpation. The year of our birth was the year when the boundary line was finished, and our Presbytery aided in distributing the 160 copies of the Scriptures which were brought on by Dr. Ewing, of the Boundary Commission.

When Allegheny county was formed in 1788, it covered a very large territory, and it is singular that in the first Court of Quarter Sessions, held December 16th of that year, the entire bench was composed of First Church people. Geo. Wallace was President Judge, while James Scott, John Wilkins and John Johnston were the Associates. We know how familiar these names are in our earliest church history. The first term of Common Pleas was held March, 1789; and also before "George Wallace and his assistants." [Judge White, Ap. 83.]

When the Courts were organized under the Constitution of 1790, Judge Alexander Addison was appointed President Judge. His commission bore the date of August 23d, 1791. How closely this eminent man was connected with our church you all remember. He had probably preached here often while awaiting final decision of his application for ordination at the hands of our Presbytery. The earliest records of our church, those of the trustees, beginning April 27th, 1801, are in his handwriting as Secretary of the Board, and "the Scheme of the Meeting House," carefully drawn and numbered, is the work of his hand. He appeared as our representative in the protest presented to the Synod in 1802. He was a member of the building committee for the edifice of 1804. "He resided in Pittsburgh until his death, and took an active interest in the affairs of the First

Church, and was its efficient friend and supporter." [Old Redstone, p. 340.] What Judge Addison became to the community is frankly acknowledged on all sides. I deeply regret that the particulars of his personal history and characteristics and public services and bravery against a false public opinion, (as manifested in the heroic charge of September 1st, 1794—during the Whiskey Insurrection,) cannot here be given. But a monograph would be necessary to do the subject justice, and it should be written. Room *must* be made for this incident, related by the Rev. Richard Lea, (in a letter to the niece of Judge Addison, Miss Eliza Darlington.) "He was deputed by General Washington to settle matters relating to the Whiskey Insurrection. He collected evidence about Washington, Pa., and started toward Bedford to report to his chief, without a guard, carrying his valuable documents in his saddle bags behind himself on horseback. The leaders of the insurrection followed him at a distance into Westmoreland county, until they knew he had lodged with his friend, Judge Findley, when they halted near the house, watched until all the lights were extinguished, and resolved to have, at early dawn, either his papers or his life, or both. Addison could not sleep, and not wishing to arouse any of the family, arose after midnight, saddled his horse and continued his journey. Before daylight the 'whiskey boys' surrounded the house, feeling sure of their victim. Morning came; they entered the house. Judge Findley trembled for his friend. But what was the chagrin of the pursuers to find the guest-chamber empty! They swore at the household, bayoneted the beds, broke into closets, etc. At last, rushing to the stable, to the infinite delight of the host and family—the horse was gone. The tracks were plain enough, but they could guess that hours must have elapsed since he started, they knew he was armed, and that he must be near the settlements. The only unconcerned one was Addison himself. He finished his business at Bedford, and learned, upon his return, of his narrow escape."

In connection with the same insurrection, much might and ought to be written concerning the brave part in aid of the lawful authorities taken by General John Neville, already alluded to. His acceptance of the office of Inspector drew upon him—once most popular—the hatred of many rash and

inconsiderate men. He was attacked in his house by thirty-six armed men, but with his negro servants so defended it that the mob left with six wounded, and one of them mortally. Subsequently his residence was burned to the ground, and his own life, with difficulty, saved. Our general church authorities were true throughout to the government, as would witness their action if it could be quoted.

Nor might less be said of James Ross's prominence and power in our courts and in the community in general; and notice should be made of the brilliant Sidney Mountain and others, as has been elsewhere made of Judge Snowden. Here, as everywhere, the influence of the church has been for the stability of the times, for the just and the true. The very latest occasion at which any special opportunity was given, came in connection with the riots of 1877, at which time your pastor (side by side with the Catholic Bishop Tuigg,) was sent as part of the citizens' committee, to endeavor to reach the ear of the mob, at that moment about to attack and burn the station house of the Pennsylvania Railroad. We were only there long enough to learn the old lesson, that mobs will not reason, and to regret more deeply than ever that there should be so little left of the Sabbath for railroad employes and so slender a conscience as to obedience to human law as one result of disobedience to divine law. But the final results proved, as every disturbance in these borders has proved, that society is solidly organized and that the laws must prevail.

4. Something has been already said of the church's efficiency in advancing educational interests. We have also a *literary* record, to which a single word is due. It began with the writings of the Rev. Joseph Stockton, so useful to the youth of two generations ago. It was continued in the writings of Hugh Henry Brackenridge, concerning whom I adopt almost entire, the notice of Mr. Wm. Darlington, in the Memorial Volume of Western Pennsylvania Presbyterianism, (p. 272.) "He was born in Scotland in 1748, and came to America when a child, with his parents, who settled in York county. Entered Princeton College at the age of eighteen, and after graduating, was for some time a tutor. Studied divinity. In 1777 he was chaplain to a regiment in the Continental Army. Studied law under Judge Chase, of the Supreme Court of the United States. He came to Pittsburgh in

1781. In 1786 he was elected to the Legislature. In 1792, the first two volumes of his celebrated work, 'Modern Chivalry,' were published at Philadelphia: the third volume was published in Pittsburgh, in 1793. It was printed at the office of the *Pittsburgh Gazette*, by John Scull, [who, by the way, was a pew holder in the First Church in 1801,] and was the first book printed and published west of the mountains. The fourth and last volume was not published until 1797, at Philadelphia, the Whiskey Insurrection having occurred, concerning which his next book was written, in 1795. He was one of the Judges of the Supreme Court for sixteen years, to the time of his death at Carlisle, in 1816. He was a man of great scholastic and legal attainments, eccentric, witty, and independent."

He was followed by the one who became the historian *par excellence* of the city he adorned, Neville B. Craig. The following notice is also by another hand:

NEVILLE B. CRAIG.

Neville B. Craig was the son of Maj. Isaac Craig, and grandson of Gen. John Neville, both of the Revolutionary Army.

He was born in Bouquet's Redoubt, March 29th, 1787. After preparing at the Pittsburgh Academy, he entered Princeton in 1805, but did not complete his course. He was admitted to the bar August 13th, 1810. His law partners were Walter Forward and Henry M. Watts. He married Miss Jane A. Fulton, May 1st, 1811. He was the first City Solicitor, holding the office from 1821 to 1828 or 1829, and Clerk of Select Council from 1821 to 1825.

He owned and edited the *Pittsburgh Gazette*, from 1829 to 1841, making it a daily, the first in the city. About this time he was elected to the Legislature. Subsequently an investigation was made in regard to members supplying themselves illegally with merchandise, at the expense of the State, showed that "every member except Mr. Craig, of Allegheny, had received a share."

His works are authorities on local history. They are: "The Olden Time," 1846–7; "History of Pittsburgh," 1851; "Memoir of Maj. Robert Stobo," and "Life and Services of Maj. Isaac

Craig," 1854; and "Exposure of Misstatements in H. M. Brackenridge's History of the Whiskey Insurrection," 1859.

He united with the church shortly before his death, which took place March 3, 1863.

Pittsburgh's literature is not voluminous in quantity, but is of a high rank in quality, and the writers who have been mentioned, with many contributors to the daily and weekly press who might be mentioned, (chief among them, the *Banner*, with its editor, the Rev. James Allison, D. D.) have done much to mold the generations as they came upon the stage, and especially to keep the later ones from forgetting the hardships and exertions and solid attainments and noble characters of the generations which had preceded them.

5. The church's portion in the city's life of *charity* scarcely needs mention. Early gifts were made to build churches. The Hospital grounds in one of our cities and the site for the Orphanage in the other, were given by members of the First Church, and the Presidency of the Orphanage rested upon the heart of one of our noblest women for thirty-five years. Very early the "Humane Society" was formed, and largely from our church, which did not wait for modern altruism to teach the lesson of love to one's neighbor. Its design was to "alleviate the distress of the poor, to supply the wants of the hungry, to administer comfort to the widow, the orphan and the sick." Sabbath School scholars were early sought out and clothed and helped. In all sorts of charities, whether corporate, or by legacy, or by church contributions, or by City Missions, or individual relief, or by the last and best organized system—the "Society for the Improvement of the Poor," the First Church has been an aid.

6. We press closer yet to the connections of the church and the city when we recall the efforts of the first to mold the *morals* of the second. Pittsburgh's reputation a century ago was not enviable. It had the characteristics of frontier towns and not of the rural population. It has been thought that some of the felons and undesirable citizens annually shipped from England, and there were many of them, congregated about this point. [Veech's Secular History, etc. p. 309.] They are said to have been the class which became violent in the Virginia usurpations and in the Whiskey Insurrection, and otherwise a stain to the good name of

the Scotch-Irish. Whipping posts, and clipping of ears, and pillories with liberty to pelt the pilloried with stones (one a piece) were thought necessary until 1788. Even around us the vicinity is described as having "an immense amount of ungodliness and profanity—sufficient to have appalled the stoutest heart." [Old Redstone, p. 138.] Mr. Brackenridge, when pleading for a Christian, rather than a Presbyterian Society to be incorporated, did it because he saw the need of a church which would reach the people—"the loss of which would be great, as religion was of the highest use in keeping up order and enforcing the practice of morality"—an object Mr. B. had much at heart. Upon this mission, in the midst of many families constituted without marriage, and surrounded by desecrated Sabbaths and abounding profanity, and all the worse amusements, (theatres excepted,) to which even during war the isolated garrison thought itself obliged to resort, and, above all, flowed in upon and around with and overflowed by whiskey, the infant church began its mission. And at first its work was hindered by its own imperfect standards and practice. But what a work it has accomplished. The good took heart from the first. Domestic purity made its claims heard. The gospel was found to be laden with the blessings of peace and good order. Temperance was furthered in its own time. The Sabbath was respected. There was a steady fire from the pulpit and a growing conformity to high standards in the pews: and city mothers began to do as the country mothers are described as doing—"trained their children to fear God, to tell the truth, to reverence the Sabbath, to work hard, and to be honest in their dealings." [Old Redstone, p. 109.] There has never been a time in which the city could have spared the First Church as an element in its moral life. And when, after an enviable standard of social purity and upright dealing, and respect for the Sabbath had been gained, the people began to turn away from the stricter views (largely through foreign influences,) the symptoms of moral weakening began to appear and the voices of warning were heard again from this pulpit, it would have been well had they been thought to have been less of croaking and more of prophecy. Unfortunately, now there can be no mistaking it. Despite all the progress of the past, the First Church enters the work of her second century for the morals of Pittsburgh under some circumstances of as great difficulty as any that existed in

1784. Some amusements are worse. Social impurities are again increased. Sabbath newspapers, and Sabbath gardens, and Sabbath grog shops have created a current that flows so strongly away from all the means of grace themselves, that you who work here in time to come must be as earnest as they who would save the life of a man rushing by upon a piece of driftwood in one of the spring freshets. But the past contains all the encouragement the present needs. The God of that past still reigns. The better nature of man can be awakened and sinful nature can be renewed. With no thought of fear, but also with no thought of ease, the dear old church must brace itself to do again what it so powerfully helped once before to do.

7. And now that which is most important of all—the relations of the church to the *religious* life of the city, may be treated most briefly of all, because it has received so much distinct attention in the exercises as a whole. Here might well be unfolded the relation of our church to the occasional Roman Catholic ministrations and the irregular German worship which preceded it. Sufficient to say that the first real organization was our own, and the first house of worship, and that we generously contributed to the other two when they came to seek a local habitation and a name. Then should come the exacter history than has yet been given of every bud and branch which has shot forth from the old stem, with some estimate of their own growth and aggregate results of all for the denominational strength. Then should follow a careful history of the churches of other denominations which have grown up beside us, with the just analysis of growing districts and populations, and the whole result for the kingdom of God. But all this, sadly enough, must be now relinquished, as well as any sufficient account of the whole work of distinctively City Missions, which, with its invitations, its visits, its gathered statistics, its discovered families, its faithful workers, and its blessed results, might well form a little chapter in our church's history by itself.

Suffice it now to say, that just in proportion as the influence of the church upon the city has been definitely *religious*, in that proportion exactly has it proved to be efficient in all that was of good report among men. Then has it taken hold upon men to reform them, when it has grasped their hearts with the gospel to lead them to the Lord Jesus Christ. Then has it done most

good when it has lived the most pure and upright life: and then has its life been brightest when its devotion was deepest and its spirituality highest. Least of all could the city have spared the First Church in its religious influence. Let there be an echo here, as I bring this last writing to a close, of the noble utterance of the venerable pastor's last sermon in the old brick church. "If men are ever to be saved from sin here and suffering hereafter, it must be by the gospel of the Lord Jesus Christ,"—of this let the church of Christ never be ashamed. To bear that which is distinctively the source of all true religion, the offer of redeeming grace, to win men thus from darkness to light, and to bring them from the power of Satan unto God, is still the commission of the dear old church.

May the Saviour who wept over Jerusalem and then died for it, lead in the second century to such consecration, devotion and success as will couple in still stronger and more grateful recollection—*The Church and the City.*

[Mr. Scovel, when called upon for the City History, explained the circumstances which had defeated the preparation by another of that important paper, promised to prepare, if possible, something of the same nature for the centennial volume (now printed above) and read the following Historical Fragments:]

HISTORICAL FRAGMENTS.

Of these fragments, the first was an incidental contribution made by Mr. Wm. Darlington, whose early years were connected with the First Church, and whose notes on its earliest history, as given in the Memorial (Centenary) Volume of Western Presbyterianism, are of such value. Alluding to a certain charge concerning the first pastor's irregular administration of baptism, which was prominent in the trial before Presbytery, Mr. Darlington says: "General Gibson's child, referred to therein, I believe was his Indian child—Polly Gibson, well known in Pittsburgh. Her father had her well taken care of and respectably reared. The late General William Robinson told me that he knew her very well. It is interesting to remember the fact that this child was the only survivor of the infamous massacre of the celebrated Chief Logan's family, in April, 1774, on the Ohio, near Yellow Creek, (below Wellsville.) Gibson's Indian wife was Logan's sister, who was shot through the head by a white savage, at a few feet's distance. The child at her bosom fell, and was the only one rescued in the canoe. This murder was the main cause of the bloody Indian war, known as Dunmore's or Cresap's war. The celebrated speech of Logan, about which there has been so much controversy as to its genuineness, was delivered to this same General John Gibson. He had lived for many years among the Indians, as a trader, was Colonel of a regiment during the Revolution, after its close resided in Pittsburgh, was an Associate Judge of the Courts of this county, and died at the house of his son-in-law, Geo. Wallace, at Braddock's Fields, in 1824. He was uncle to the late Chief Justice Gibson." * * * *

To return. As the First Church's first building was erected in the summer of 1786, I have no doubt that the congregation had an express promise from the proprietaries of a gift of the ground whenever an act of incorporation should be passed.

Without some such promise or agreement, assuredly John Wilkins, Mr. Barr and the rest would not have entered upon ground from which they would be liable at any time to be ejected with the loss of the building, to say nothing of their liability for trespass. This is quite obvious. Should I, in my researches amongst the Penn papers, in our Historical Library at Philadelphia, find anything at all about it, I will communicate it to you.

The Rev. Samuel Barr seems to have been, for that time, a man of considerable pecuniary means, as he purchased a number of town lots from the Penns. In one of the deeds he is styled 'The Reverend Samuel Barr, *clerk*,' in accordance with the old English custom."

The second fragment read was an account of the "falling experience" as witnessed on one occasion in the First Church, and the only occasion. The recital was given by Mrs. Eichbaum, (identified in her earliest years with the First Church,) to whose clear memory our Sabbath School history is so much indebted, and was substantially as follows:

The first and only case occurred in 1802. It was at a communion season. Pastor Steele was being assisted in the services by the Rev. Mr. Porter. The latter had seen genuine cases of conversion accompanied by such strange phenomena, and was disposed to regard the matter favorably. Symptoms of moaning were heard from a woman by the pastor during prayer by Mr. Porter. The former immediately interrupted the prayer—saying, "Remove the person who is disturbing the congregation." But the latter answered—"Not so; the Word is her only comfort," etc. The woman presently fell in the aisle. But before there could be much ado made over her, Major Ebenezer Denny and Mr. Johnston carried her out of the door.

The second case occurred in the Court House, where there was preaching by Mr. Porter. The same woman, who seemed not averse to the experience, fell again and was considerately laid on the table—the council-table. At the request of some one, "Polly," the bound servant of Mr. Johnston's family, (Mr. J. was Mrs. Eichbaum's father,) went forward to sustain the head of the fainting woman in her lap. The meeting was dismissed at last and Polly was left still holding the head of the apparently unconscious woman. Mrs. Eichbaum, then a little girl, was sent

from home with another person to bring Polly. Mr. Porter was rhapsodizing over the supposed trance, and thought the woman probably in communion with the Supreme and insensible to pain. Mrs. E. found a pin and being seated beside Polly reached behind her and gave a "prod" with it. The woman proved to be not so unconscious as she seemed and Polly was very soon relieved and taken away home. The woman finally turned out a dissolute character. "Falling" did not obtain in Pittsburgh. [Related to S. F. S., February 24th, 1871.]

A third fragment was this:

Mrs. Mary Cochrane (who died at the advanced age of 90,) told me that in 1801 there was no house on the Allegheny side of the river, except the one which stood on the Robinson estate. She remembered that when the father of General Wm. Robinson came to the city (in the time of the depression of the Continental currency) he had with him $100, received as pay for a whole year's work elsewhere: but it only sufficed to purchase for him "a breakfast and a gill of whiskey." In the stress of those times, she knew that the family of one of those who became wealthiest afterwards went entire to the cornfield. The father took his gun, the mother took her infant in its cradle, and both took their hoes. Mrs. Cochrane was the only one living in the last pastorate known to have attended the final communion in the log church, celebrated while it was encased in the brick building.

A fourth historical fragment consisted of reminiscences of the First Church, in statements made by Mrs. Abishai Way, of Sewickley, taken down and kindly transmitted by her son, John Way, Jr.

Mrs. Abishai Way, *nee* Anderson, was born in Carlisle, Pa., June 6th, 1794. Her father, William Anderson, and his family, came to Pittsburgh in April, 1797. William Anderson became a trustee of the Presbyterian church. Mrs. Mary Ann Anderson, his wife, was a member of the church. At their house the trustees often met; the ministers were frequently entertained; and from it went many a gift of game, or garden products, for the minister's family. These reminiscences were confirmed by Mrs. Way in April, 1877. She died in peace on October 20th, 1881, in her 88th year.

Rev. Robert Steele and his wife, with an infant child, came from Ireland—fleeing from the Rebellion of 1800. He either had taken or was supposed to have taken, some part in it against the government, and would have been hanged had he not fled. They encountered a terrible storm in their passage, which lasted for three days. Their sons followed them some time after. Mr. Steele's brother William (called 'Squire Steele, why, I can't say) lived in Pittsburgh at that time, and kept a store on Market street, I think in a square (hewed) log house, below the Diamond. His wife was David Pride's sister.

Rev. Mr. Steele was a Free Mason, and chaplain to a Free Mason lodge, the meetings of which were held in the second story of a house on the corner of the Diamond, where Joseph Fleming's drug store now is. (S. E. corner, in Irvine's Hall, where the Allegheny County Courts were held in or about the year 1795.) [Old Mrs. Knox, mother of Robert and Miss Polly Knox, formerly of Fourth street, I have heard speak of the Allegheny County Courts of an earlier date, held in a large house (most probably log) on S. E. corner Market and Front streets. She, then a young girl, with others would go to the second story room, *lift a board off the floor*, and look down upon the assembled Court. *Note by John Way, Jr.*]

Mr. Steele was pastor of the First Presbyterian Church. His salary was $450. Some time afterwards it was increased to $600. His family consisted of three sons and two daughters. His sons (most probably the two oldest; the other children must have been born in this country. J. W. Jr.) came to this country some time after their father, in company with a young Irishman, who afterwards married here.

On the arrival of Mr. Steele's sons, an entertainment was made for them at my father's. The young Irishman was invited, and distinguished himself when helped to boiled corn on the ear, a dish altogether new to him, by eating the cob!

My first recollection of Mr. Steele is on the occasion of my mother making a call on the family, taking me with her. Mr. Steele was then a tutor, perhaps principal, of the Western University, or Academy, and lived in the University building, corner Cherry alley and Third street; the dwelling house fronting on Cherry alley. On our return, my father asked about the visit.

My mother replied, "Well, one thing I noticed; they must be very, very poor!" My mother had some chickens caught and sent up to the family the next day. I was sent with the boy to show him the house.

I don't think he remained long at the University. He removed thence to a small red frame house on the south side of Second street (Second avenue), below Redoubt alley. There were but two rooms and a kitchen, down stairs, to this house; and in it Mr. Steele's family lived, and he kept a school for girls. He had but seven or eight scholars. My sister Letitia, Kitty Willock, and Beckey Johnston were among the number. The school room was up stairs. Some time afterwards Mr. Steele bought a lot from Col. O'Hara, on the corner of Seventh street and—(don't remember whether Smithfield or Grant). Here he built the back building of a house and removed to it. My father's workmen and others, mechanics, gave him each a day's work on his house. He was an industrious man himself, and ready to turn his hand to anything that was required, willing to do his best.

Upon one occasion he told my father that he had been hard at work all day—"Yes," said Mrs. Steele, "on something that anybody might worship and not break the commandment." It was a bake oven, which, by reason of his deficient education in that direction, had assumed an unusual and extraordinary shape. Mr. Steele always had a fine garden, which he worked himself.

One very cold winter morning, about four o'clock, a fire broke out in a row of cheap frame houses on Wood street, above Sixth. The weather was intensely cold. Water was carried from the river in buckets, cutting through the ice to get it. Mr. Steele was at the fire, worked hard, got wet, took cold, and in nine days died.

The Free Masons raised $800 for Mrs. Steele. She lived on Seventh street some years, and afterwards moved to Col. O'Hara's old log house (corner of Penn and Pitt), in the King's Orchard. Mrs. Steele was a highly educated woman. *She had Shakespeare at her tongue's end.*

One of Mr. Steele's sons, after his death, got a situation as clerk with Mr. Cowan, a nail maker. After some time he was able to earn $800 per annum. Another son went into Nicholas Cunningham's store, on Market street. The third and youngest,

was quite a boy when his father died. He afterwards went to Louisville.

Mr. Steele was a tall, slender man. He wore black satin breeches, silk stockings, knee buckles and pumps.

On one occasion, Rev. Mr. Reed, principal of a boys' school in Huntington, attended Synod at Pittsburgh. He usually staid at my father's. On this time he went on Saturday to stay over Sabbath with Mr. Steele, and to preach for him. On going to church next morning, Mr. Steele took by mistake, instead of the hymn book, "Scott's Lessons," a popular school book of the day. (We used to call it "Scotch Lessons.") He left it in the pulpit and took a seat below. Opening the book to give out a hymn, Mr. Reed's eye fell upon "John Gilpin." Leaning over the pulpit and looking down at Steele, the minister gravely said, "Is *this* the kind of *Psawms* ye sing here?"

As times grew better with Mr. Steele, his wife was enabled to keep a servant. Catherine O'Hara one day quarreled with her mistress, upon which Mr. Steele reproved her. She retorted by pushing him behind the door, and would have proceeded further, but the maid's mother suddenly appeared upon the scene and rescued the minister, with the exclamation, "You hussy! wad ye bate the priest?"

The precentor in the First Church, in Mr. Steele's time, was an old gentleman named Reed, who kept a tavern on the S. W. corner of the Diamond and Diamond alley. It was his custom to "line out the hymns," and lead the singing. He always gave his salary for this service to Mrs. Steele.

I do not know the size of the old log church, nor the number of pews: nor have I any recollection of attending any preaching in it until Mr. Steele came. I well remember services (Episcopal,) being held in the new Court House, which had been built (in the Diamond, west side of Market street,) shortly before we came to Pittsburgh.

I have a general idea of the position of the church, its entrances, and the position of some of the pews. This diagram represents it. It will be observed, the *front door* faced Virgin alley. A side door faced Wood street. I cannot remember whether or not there was a side door opposite the Wood street entrance, but I think not. The size of the house would not require it.

PLAN OF PEWS IN OLD LOG CHURCH,*
WITH PEWHOLDERS.
1801.

SIXTH STREET.

	And. McIntire.	John Scull.	James O'Hara.	Ebenezer Denny.	John Johnston.	Wm. Steel.	PULPIT.	John Wilkins.	John Irwin.	Isaac Craig.	James Ross.	Wm. Dunning.	Wm. Cecil.
	33	34	35	36	37	38		1	2	3	4	5	6
	32	31										8	7
WOOD STREET.	Jas. Morrison.	Jas. B. Clow.	Geo. Stevenson.			30	9	Steel Semple.				Nath. Irish.	John Reid.
			Jas. Robinson.			29	10	G. McGonigle.					
			Jno. Wilkins, Jr.			28	11	David Pride.					
			Jno. Woods.			27	12	Wm. Anderson.					
						26	13	James Riddle.					
						25	14	Jos. McCully.					
						24	15	Robt. Smith.					
						23	16						
						22	17	Thos. Collins.					
	Wm. Morrow.					21	18						
	And. Richardson.					20	19	Alex. Addison.					

VIRGIN ALLEY.

Whole number of Pews..... 38
Number rented in 1801..... 31
Highest Pew Rent $12.00
Lowest Pew Rent..... 9.00

*The plan inserted has been substituted for that drawn according to Mrs. Way's memory, as somewhat more complete, and accompanied by a list of pewholders. It is the work of his Honor Judge Addison, and was drawn in 1801.—S. F. S.

The pews, so called, were really only benches with backs, and not very substantially set up. I remember upon one occasion, that the seat of our "pew" fell down at one end, making quite a noise, my mother falling with it. Mrs. O'Hara, who sat just behind, leaned forward and said to my mother in a low voice, "Why, Mrs. Anderson: you are the last woman I should have thought would have made a disturbance in the church!" She referred to an incident that had taken place a short time before, when a young girl from Washington county, who had been through the exciting scenes of the falling work, then very prevalent in south western part of the State, had "fallen down" in the church with screams and moans. Major Denny had peremptorily ordered her out, and assisted "Harris, the bell ringer," in carrying her out and throwing water on her.

I cannot remember anything about the "pulpit" nor the windows. The house itself was built, I think, of *unhewed* logs, and stood quite a distance in the yard.

The brick church was built in Mr. Steele's time. It was a necessity, the log church not being large enough to hold the congregation. The subscriptions for the building of the church fell far short of the actual expense, so a lottery was proposed and many tickets sold. My father sold tickets to all his work-hands. He also gave me one—which drew a six dollar prize. Mr. James Thompson drew $100. The lottery wheel was in 'Squire Wilkins' office, on Wood street, corner of Fourth. Squire Wilkins had a large garden, extending from his house up Wood street to Diamond alley, and from Wood street to the Diamond.

When the "drawing" was made, Mr. Steele's two oldest sons turned the wheel.

William Wilkins (Judge,) took quite an interest in the project, but somehow it was not a success. Somebody, I do not know who, was said to have drawn a prize of $1,000.

Elijah Trovillo and old Mr. Goudy were the brick layers of the brick church. The new house was built around and over the old one. Trovillo, who was somewhat of a wag, used to tell the country people that when the new walls were up, the old church was to be burnt out of the way; and he actually appointed a day for some of them to come in and see the sight. The pulpit of the new church was a large round box, rather high up. It was always a mystery to me in my childhood how the minister got

into it: the steps up to it were in some way concealed behind it.

The communion table was placed across the house in front of the pulpit. It was a long table with benches. They had silver goblets and nice white table linen. Mr. James Cooper was one of the elders, and his daughter, aunt Peggy Davis, always took care of the communion service. The pews of the new house were arranged, as near as possible, after the same plan as in the old house, and each family had relatively the same locality in the new, as they had in the old house.

The new house, however, faced Wood street, unlike the old, which, as I said before, faced Virgin alley.

At Mr. Steele's death the pulpit was draped in black, and remained so until Mr. Herron's arrival.

Old Mr. Graham, of Wilkinsburg, preached Mr. Steele's funeral sermon.

The Rev. Mr. Graham one day came to my father's with the abrupt question: "Have ye a devil about you?" "Well, I don't know," said my father, "they are very plenty about here. Were you wanting one?" It proved to be some particular kind of *plow* he wished to borrow.

I spoke of "Harris, the bell ringer." I never knew any other name for him. He was always called that. He was father of Isaac Harris, the "Directory" man. He was sexton of the church, and rang the bell for church and school. The bell was not at the church, but at the Court House, and did service for all the town. It was not put up until some years after the Court House was built.

Among my earliest recollections, is that of assembling with the other children in the church after service, to be catechized by the minister.

Hymn books were very scarce and hard to be got. I think we had no hymn books in the congregation, as a general thing, until after the brick church was built. Nicholas Cunningham brought the hymn books from Philadelphia. I have mine yet. It was presented to me by Mr. John M. (afterwards Judge) Snowden. My name and the date are written on a fly leaf. (January 1, 1814.)

(Copy of title page):

Psalms carefully suited to the Christian Worship in the United States of America: being an improvement of the old versions of the Psalms of David. "*All things written in the laws of Moses, and the Prophets and the Psalms, concerning Me, must be fulfilled.*" New York: printed and sold (wholesale,) at 156 Pearl street, by D. & G. Bruce, 1808.

(Copy of 2d title page):

Hymns and Spiritual Songs. In three Books.

I. Collected from the Scriptures.

II. Composed on Divine Subjects.

III. Prepared for the Lord's Supper, by I. Watts, D. D.

"*And they sung a new song, saying, thou art worthy, etc., for thou wast slain and hast redeemed us, etc.*" *Rev. v. 9.* "*Soliti essent (i. e. Christiani) convenire, Carmenque Christo quasi Deo dicere.*" "Plinius in Epist." New York: printed and sold (wholesale,) at 156 Pearl street, by D. & G. Bruce, 1808.

(The Psalm Book contains the one hundred and fifty Psalms, with six doxologies, one of which is headed "*As the 113th Psalm:*" another "*As the 114th Psalm.*" In the Hymn Book the hymns are numbered in each part separately. Part first contains hymns CL. Part second, hymns CLXX. Part third, hymns XLV, including twenty so called doxologies and hosannas. There is also the usual index of subjects and table of first lines, both of which are also found in the Psalm Book.)

"Mr. Steele was buried in the graveyard attached to the church."

The fifth of these fragments concerns the incidental early connection with the First Church of no less a personage than *Bishop Henry Hopkins.* The extracts are taken from his life written by his son, and show how near we came to having a bishop among us permanently.

"In May, 1816, arriving the first evening in Pittsburgh, they were the guests of their dear friends the O'Hara's; and on Sunday went to the *Presbyterian meeting* with them, as a matter of course, Dr. Herron being then the leading preacher in all that region of country. * * * When the singular kindness of the O'Hara's is remembered and the absence of all definite church principle as yet, in my father's mind, is kept in view, it will not seem strange that on his coming to live in Pittsburgh, my parents

went on Sundays, as a matter of course, to *Dr. Herron's Presbyterian meeting,* with seats in the O'Hara pew, and there they would probably have remained had it not been for one of those trifling things which the world calls accidents. (Mr. H. was requested to become the organist in Trinity Church.) In 1816, '17 and '18 the Presbyterian Society was by all odds the dominant one in Pittsburgh, whether for numbers, wealth, or social and intellectual power and weight. Few and feeble were the Churchfolk in Western Pennsylvania in those days, and the worst step a young man could take who wished to rise in the world as a lawyer, was to quit the Presbyterians and 'join the Episcopals.' [pp. 60, 61.]

After the Rev. Mr. Carter left Trinity a long and painful vacancy followed. Now one was obtained for a time, now another, but of such moderate abilities, that but little growth could be expected of their leadership. One of them experienced great difficulty in the preparation of his sermons, and made no secret of it. He lived in a house the rear of which looked upon the rear of that which was occupied by the Rev. Mr. McElroy, (long known as Dr. McElroy, of New York City,) then a young Presbyterian minister of leading ability and a kind heart, and the gardens between them were narrow. Each had his study in the rear of the house. The story runs, that once upon a time, in the summer, our rector had found himself utterly unable during the week to write the dreaded sermon, and on Saturday, at about noon, despairing of success, bent down his head over his crossed arms upon his study table and wept audibly from sheer helplessness and mortification. The windows were all open and the kind hearted Presbyterian dominie, seeing his predicament and pitying him sincerely, called out loud enough to be heard through the gardens: 'Don't cry, brother ——. I'll lend you a sermon.'" [p. 63.]

The sixth of the fragments was a reminiscence of *First Church Hospitality.*

The Rev. Sylvester Scovel, declining invitations to Eastern fields, came West in 1829, having been married in Philadelphia on the day the journey began, to Miss Hannah Matlack. Arriving at Pittsburgh on Saturday, after a wearisome journey of nearly a week, they were found to be at the hotel. Dr. Herron

sent one of his daughters (my mother remembers yet how handsome a family it was) to conduct them to his own house. They spent the Sabbath there. Mr. Scovel preached in the morning in this pulpit. In addition he preached in the afternoon in the Second Church, then under the pastorate of Dr. Swift. On Monday, Dr. and Mrs. Herron, with Mr. and Mrs. Scovel, were entertained at dinner at Dr. Swift's, in Allegheny.

When obliged to resume their journey, the family rose as early as two o'clock in the morning to send them away to the missionary work of years in the then great West—the valley of the Ohio, and near Cincinnati. This rest and refreshment of Christian care and fellowship has now been a bright spot in my mother's memories for nearly fifty-five years. The date of the Sabbath on which it occurred is corroborated by the diary of Dr. Swift, and by the account given in 1881 by the Rev. Dr. Adam Torrance, recently deceased. He, a student in the Seminary and boarding at Dr. Swift's, dined there with those already mentioned on the Monday, and had preserved in his diary a record of my father's text and an appreciative notice of the sermon.

That Sabbath—July 5th, 1829—was the communion occasion in the Second Church, and seventeen persons were added upon examination. The Rev. Dr. Jennings preached in the morning, who has long been my own, as he was my father's friend. (They had been in Princeton Seminary together.) It is to be noted as an apt illustration of that promise of the xlvth Psalm (which I remember Dr. McGill's quoting to me when I handed in my first commission to the General Assembly, in 1860)—"instead of the fathers I will take the children:" that during these services (nearly fifty-five years after that Sabbath) there will be present Dr. Swift's son (who presides over the meeting this afternoon), and the son of Dr. Jennings, (the Rev. Philip S. Jennings) and my father's son.

These incidents I have desired to find some place in our celebration, as they show (1) the lasting blessings of that simplicity of life which does not consume everything upon itself but leaves a large margin for Christian hospitality; and they show (2) what a delightful state of good feeling then reigned between the two churches and has ever since endured; and they show (3) that the ministers' sons do not *all* go to the bad.

MISSIONARY HISTORY.

DR. WM. SPEER.

[The Missionary History was then read by the Rev. Dr. Wm. Speer, and will be found to embrace many most interesting details now collected for the first time.]

It is a conspicuous fact in the religious history of America, that Pittsburgh has been a very prominent centre of missionary interest, and of corresponding influence, not alone in the Presbyterian, but to some extent in other churches of the nation. To what cause is this due?

The condition of the country west of the Allegheny mountains a century ago was such as to make, at that early day, what we classify as "foreign missionary work" a stern necessity.

The heathen were the owners and occupants of nearly the whole of the country where we now have reared innumerable cities and luxurious homes. Thomas and Richard Penn had bought, for ten thousand dollars, from the Indian tribes called the "Six Nations," the land between the Susquehanna and Allegheny rivers. But the savages understood little and regarded still less what such a sale meant; and dwelt upon and hunted over it. And so they did in all the country west of the Allegheny, which they sold in like style to the Penn's during the very year which we are commemorating.

Causes which we cannot now consider had created intense and increasing hatred, and caused unsparing and deadly warfare to exist between the Indians and the whites. Many horrible massacres of either people by their enemies had given a terrible notoriety to the region. They watched, and hunted, and slew

each other like wild beasts. The local authorities of the whites paid rewards for the dead scalps or living bodies of Indians, varying in their sums from a hundred and fifty down to fifty dollars, according to sex and age. Some, even Christian people, had persuaded themselves that the Indians were the Canaanites of the land, and to be utterly destroyed without mercy.

So blind and vindictive was the hatred of all Indians that in March, 1782, a party of men from about Fort Pitt, upon an expedition through what is now the State of Ohio, came upon three villages of Christian Indians—Gnadenhutten, Shonbrunn and Salem, where had been gathered and were living in peaceful industry and quiet, some of the converts of the pious Moravian missionaries, Post, Zeisberger and Heckewelder. These Indians and their teachers had taken pains to avoid connection with their heathen kindred in their deeds of violence, and to exhibit to the whites on the Ohio river and at Fort Pitt their anxiety for friendship and peace. On the other hand they had, with great efforts and much danger to themselves, prevented many of the heathen Indians accepting the solicitations of the British at Detroit, to serve them in the war then raging against the American colonies. Yet many of the Fort Pitt people refused to accept the declaration of these things.

On Monday, the 6th of March, the white party appeared at the villages, and were kindly entertained by the Indians with corn, and venison, and honey, of which they emptied their stores and beehives. They refused to receive warnings which some of their friends gave them, of danger. They talked with the whites of God and Christ Jesus, and their faith. On Thursday, there were hot debates in the white camp. The Shonbrunn people became alarmed and fled into the forest. In the afternoon a party of the whites collected the Salem and Gnadenhutten people; they bound them in couples, and put all the women and girls into one house, the men and boys into another at Gnadenhutten. The night was spent by the captives in prayer and singing of hymns. In the morning a band of men entered each house. With clubs, mallets and hatchets, they murdered the entire number confined there, save two boys, one of whom hid himself in the cellar, and the other escaped through the door. Ninety-six people, five of them Christian assistants of the mis-

sion, perished. The whites scalped the bodies, took fifty horses, what plunder they could carry, and returned to Fort Pitt.

Only two months afterwards the heathen Indians defeated Col. Crawford's expedition, and inflicted a horrible vengeance upon the Pennsylvania people for that massacre at Gnadenhutten. They burned Col. Crawford and several other captives at the stake, with mocking and fearful tortures.

In such events as these, there were two overwhelming arguments for Christian missions to the Indian tribes. The first, the troubles and dangers inflicted upon the white population of this region and all their interests by the proximity of the barbarous Indians. The other, the assured fact that the gospel of the Lord Jesus Christ had power to change the most savage nature, to impart habits of civilization, and industry and peace, and to enable men and women, born in heathen darkness, to live lives and to die deaths which bear comparison with those of the Christian martyrs of the first centuries or of the Protestant Reformation.

The condition of the white population, which was forming infant settlements in the most eligible spots, afforded two similar arguments for home missions. On the one hand there were resident in this new frontier, some men and women and families of tried and fervent and intelligent piety; a piety made like gold, the more pure and shining by the fires through which it passed and the dross with which it was contrasted. The people, save a few Germans, were almost all of the Scotch blood, disciplined by a sojourn in the north of Ireland. But the greater part of the white population, from Fort Pitt to the mouth of the Ohio, was of a very abandoned and desperate character. Some of them lived with the Indians, and incited them to the commission of many of their acts of atrocity. Deeds of bloodshed and crime were frequent, and many of them unpunished. Drunkenness and vice corrupted much of what society there was. The soldiers of Fort Pitt were almost beyond restraint. A military commander sent there in 1782, reported to the Secretary of War at Philadelphia, "they are the most licentious men, and the worst behaved, I ever saw." These were the circumstances in which a few men and women, dwelling among them, whose righteous souls from day to day were vexed with the unlawful deeds and with the filthy conversation of the wicked, sought for deliverance through the

help from on high, and began to pray that the Lord would bring in preachers of righteousness.

In the year 1784, a day of better things began to dawn. The town of Pittsburgh was laid out. The portion of the State of Pennsylvania west of the Allegheny river, was bought from the Indians of the Six Nations. Steps were taken during the year to obtain regular preaching by Presbyterian ministers. We see how, from the beginning, the church inhaled an atmosphere which kindled the pulses of an energetic missionary life; one which has continued strong and fervent in its youth and in its prime.

And the Holy Spirit of God gave to His people in all this region the promise that the day which then dawned in such darkness, should be one of great fruitfulness and joy, by pouring out upon the churches here and there rains of unexpected grace, which, in the years until the present century fairly opened, multiplied and spread over this and other lands. This was the beginning of the mighty advance which religious history entitles "the Great Revival of 1800."

The SECOND period in the missionary history of this church, is that associated with the rise of organized activity in the spread of the gospel at home and abroad.

Previous to the current century, there had been in New England and on the western frontiers, irregular missionary efforts of individuals and of associations. But there was now a swelling of the river of the water of life, which called for new and powerful ecclesiastical machinery and enterprise.

Pittsburgh was the place which the position in respect to missionary fields, the character of the people, and the spiritual baptism which this western region had received in richer measure than the East, indicated as ordained of Providence to be the source of such a movement in the Presbyterian church of the nation as would qualify her to fulfill her high obligations to Jesus Christ and to mankind in all future time.

It is a remarkable fact in the religious history of America, that while the missionary efforts of other branches of the Christian church have been experimental and unsystematic, the Spirit of God guided the Presbyterian church here at once to the very form and order and methods of the control and performance of

such work which time has proven to be, as to its membership, the most suitable, practical, permanent, and capable of expansion until its operations should extend throughout the nation, and we know not yet where throughout the world. "The Board of Trust," which the Synod of Pittsburgh organized and appointed at its first meeting in 1802, was the germ and the model of all subsequent Presbyterian Missionary Boards, home and foreign, in our own and in other bodies of the Presbyterian name. Congregational ideas of church government interfered with it for a time and proved its strength and vitality. But the influence of this region restored the original plan. At last it triumphed fully, and for all the future, in the acceptance by the General Assembly of the organization reared here, and in the adoption of it for the whole church in 1837, under the name of the Board of Foreign Missions of the Presbyterian Church. A portion of the great Presbyterian body refused for a third of a century to conform to this mode of operations. It was a joyful day when, on that memorable Friday morning, the 12th day of November, 1869, what had been called the Old and New School divisions of the church met here in the same city, and on the very ground where the Synod of Pittsburgh had, in 1802, planted the tree, and sat down together as one reunited and rejoicing family, to eat and drink under its now widely extended and fruitful branches.

This old church well deserved that distinguished honor. The first seven annual meetings of the Synod of Pittsburgh were held under its roof; and of the first twenty-two meetings, that is until the year 1833, sixteen were held in the same place; the other six were held in the town of Washington, a deserved tribute to the noble body of men in that vicinity. The Western Foreign Missionary Society was presided over, during its existence, by Harmar Denny, an elder, as President, and by Dr. Herron, as Chairman of its Executive Committee; and its meetings were generally held in the lecture room of this church. The contributions of the people of the church were the largest, with few exceptions, made to its treasury.

And yet it would be neither just nor modest were we to disparage the co-operation of many other churches, and other ministers and elders; some in this region, some elsewhere, particularly in the cities of New York, Philadelphia, Baltimore and

Cincinnati. And high above all other men of the Presbyterian name in fervent zeal, comprehensive knowledge, moving eloquence and arduous labors for foreign missions, was the pastor of the Second Presbyterian Church and Corresponding Secretary of the Society, Dr. Elisha P. Swift, the son of Lucy Elliot, a descendant in the fourth generation of the famous first apostle to the Indians of America, John Eliot, of Massachusetts, and a kinsman of the Payson's and others of the saintliest spirits of modern ages.

The very limited time permitted to the present address allows me only to sketch the bolder outlines of the causes and facts which have created the eminent missionary character of this church and this region. It has sustained this character by the liberality of its contributions to all forms of missionary and benevolent work in this and other lands; by the personal efforts of its sons and daughters in many ways for the advancement of the Redeemer's kingdom, and its influence upon the students of the Theological Seminary, which have been noticed more particularly in the Sabbath School history; and by the part which it has taken in establishing and fostering the religious and literary institutions of the neighborhood and of the land. Its pastor was an active participant in the steps by which the General Assembly organized the Presbyterian Board of Education, and he was continued by his Synod or the Assembly a member of the Board, during most, if not all the time, for forty years, until his death in 1860. A son of this church was the Corresponding Secretary and executive officer of that Board, in Philadelphia, for nearly eleven years. The largest contributions of the means by which the operations of the Western Theological Seminary were sustained, came, for many years, as also those by which it was at first built and when burned rebuilt, from members of this church. A summary of the history of your first century would be incomplete without the record of these facts for the inspiration of those who shall follow, to still better deeds. And far better and larger efforts truly are needed from those to come —home missionary work, especially for the conversion of the millions of foreign emigrants who threaten our republican institutions with their most serious danger; and foreign missionary work, to send, according to the Redeemer's last command, the gospel to every creature.

A THIRD period of advancement in the missionary life of this church is so closely associated with the general progress of the Presbyterian body and of Christianity in the nation, as to demand distinct commemoration in a review of the century of its history. We have seen the success of the efforts to give form to the organizations of the Presbyterian Church; now, how shall life be infused into them? Bone and sinew and muscle and skin are of little value without an animating spirit and vital energy.

Pittsburgh was looked to, from all parts of the land, as the city whose central location, the spirit of the people, the tone of religion, and the influence in the regions related to it, rendered it the most suitable for some of those great convocations whose transactions have formed eras in the great efforts to deepen and spread the efficiency of the gospel of salvation.

The First Church, as the oldest and best known in the community, and honoring thus those which sprang from it, has been selected to be the scene of a series of religious conventions, during the last half century, which attach great interest to the locality —have greatly affected the character and influence of the membership of this and the other churches here. These conventions may be classified as designed for ecclesiastical ends; as for the promotion of general objects of religious interest or of various reforms; or as devotional convocations of prayer for the outpouring of the Holy Spirit.

The ecclesiastical conventions began in the times of resistance to the aggressions of the great voluntary societies of New England upon the benevolent operations of the Presbyterian Church. When the General Assembly of 1835 met in Pittsburgh, a convention of this kind for counsel and prayer was held in the Second Church. After the disruption of the Presbyterian body, a general convention of the ministry and eldership of the Synods of Pittsburgh, Wheeling and Ohio, a meeting of remarkable interest, was held in this church in November, 1842. Many of the old fathers of the church were present. Elisha McCurdy made there his farewell plea before his translation to heaven, in behalf of revivals and missions. The claims of the several Boards of the Church and of the Theological Seminary were represented. The prayers and addresses greatly quickened the churches of this part of the land. A convention of a kindred nature, in behalf of church work, was held here in the first week of December, 1867.

In the same month of 1875, a convention of the four Synods of Pittsburgh, Erie, Cleveland and Columbus celebrated here the centenary of the commencement of the labors of the Rev. Dr. John McMillan and the first planting of the Presbyterian literary and theological institutions. It commemorated by a number of valuable papers the ecclesiastical and missionary history of this region, which have been published together in a volume.

Another class of conventions held in the church has had reference to general religious objects, temperance and other reforms. In November, 1867, there was held a "Christian convention," presided over by Mr. Dwight L. Moody, the object of which was to perpetuate the Christian activity aroused by the years of war, in the direction of efforts in behalf of the needy and the vicious. One of the most interesting of these general conventions was the first meeting in the United States of what is styled "the Biennial Conference of the American Branch of the Evangelical Alliance," in October, 1875. Representatives of most of the Christian denominations of the country were present. Able papers were read, and useful counsels held, in regard to many of those great practical objects in which all evangelical Christians may combine their efforts, resources and influence in antagonism to the errors and vices of the land, and to advance the interests of spiritual religion in the world.

Another class of conventions has been principally of a devotional aim: to unite the prayers of believers to God for the fulfillment of His promises of the gifts of power from on high, through the Holy Spirit. Such a convocation of the ministry and eldership of the four Synods of the upper valley of the Ohio was held in the dark days of the winter of 1860–61, when the terrible shadows of the coming civil war hung over the country. For three days—January 15th to 17th—they entreated the Lord of hosts for mercy upon our sinful nation. His mercy was granted through the swift exercise of justice. The rebellion in behalf of the maintenance of slavery He "cut short in righteousness. A short work did the Lord make upon the earth." The Allwise and Almighty often answers prayer in ways which His people "understand not now," "to the praise of the glory of His grace." We might allude also, if time permitted, to the interesting and largely attended convention for prayer in November, 1878. But we hasten to notice that convention for which above all others

the name of the old First Church of Pittsburgh will be remembered on the earth; that is, the convention of December 1st to 3d, 1857. It was opened by a sermon from the venerable Dr. James Hoge, of Columbus, Ohio, from the text "not by might, nor by power, but by My Spirit, saith the Lord of hosts." This was the key note of the whole meeting, in which there were at times such heart-broken and believing supplication to God, such earnest appeals to the consciences and hopes of His servants, and such manifestations of the power of the Holy Spirit to melt the souls of men, as have been witnessed upon few occasions in modern times. We cannot in this very brief address attempt any description of the transactions of that convention. We can only advert to some of its results.

It was the first assembly of ministers and Christian people to pray for that vast outpouring of the Holy Spirit which extended from the rising to the setting sun, during the ensuing three years. It was the nation's preparation for the stern conflict which resulted in the universal and complete overthrow of African slavery, the evil which above all others threatened the destruction of our republican existence, and of the institutions of spiritual Christianity, which are the best hope of the world's conversion to God. It started the flow of numerous forms of evangelistic life and power, which have continued to operate in the land and in the world. It kindled a flame of missionary supplication and effort which has brought a new life from heaven to many fields of labor in heathen, Mohammedan and antichristian countries. It prompted, in India, the effectual establishment of the week of prayer for the conversion of the world, which is one of the most distinct memorials of the convention among us. It was the pledge and earnest of those final gifts of the Spirit from on high which shall regenerate "all flesh," and bring all nations to joyful submission to Jesus Christ as their glorious Redeemer and Lord.

We know not what millions of souls have been born to God through the influences of that revival of 1857 to 1861. Eternity only can reveal the fruits of it to churches, to nations and to mankind. Let me name two individuals whose everlasting life began in circumstances of special interest to us in this house and on this occasion. A young Frenchman, a student of the University of Paris, was present in this house. That convention made him a child of God. And now Theodore Monod, a son of

the eminent French preacher, Frederic Monod, who was with him here, through the training of our Theological Seminary, and the impulses received in these churches, has become the Melancthon of that great revival which to-day promises to regenerate France, and which must affect spiritual Christianity over the continent of Europe.

The other individual was a woman. In February, 1858, she was baptized in the aisle before me. The whole congregation was affected by the sight, many of them to tears. She had been the Chinese nurse of the children of the Rev. Dr. Happer. Mrs. Tsang went back to China, on fire with what she had seen, in churches east of the mountains and here, of the wondrous scenes of that revival. This was one of the means by which was set and kept in operation that woman's work in Canton, which is one of the most interesting and hopeful features of the advancement of Christianity in China.

Brethren and sisters in Christ, let each of us go forth from this centennial convention, assured by such wondrous and multiplied pledges of God's willingness to bless us exceeding abundantly above all that we ask or think, to lives of more incessant and believing prayer; to a more hearty and complete consecration of life, and children, and property, and time and effort to the service of our Divine Redeemer and King. God's infallible word declares that the greatest gifts which the church on earth has ever received, the outpourings of primitive Christianity, of the Lutheran Reformation, and of recent generations, are but the preparations, "the former rains" of blessings from the Holy Spirit of which the great "latter rains" shall flood the whole earth with the prophetic sea of the knowledge, and holiness, and joy of the Lord.

WOMAN'S WORK IN THE FIRST CHURCH.

All would have felt the occasion incomplete without some careful attempt to trace the influence of the Tryphenas and Tryphosas of our First Church History. Certainly there have been too many who "labored much in the Lord" to allow of any very narrow limits being put upon the paper that should commemorate their faithfulness and commend their examples. Accordingly some liberty has been taken by Mrs. Scovel, both in the original preparation of the paper and in the re-writing of it—in both cases largely from materials furnished by Miss Matilda Denny and Miss Jennie Brooks. It is gladly printed in full.

In this day and generation, the expression "woman's work" has widened beyond the home, which formerly defined its limits, and is mainly identified with organized effort in church and society. To the women of early days the expression, as used in the old adage,

"Man's work's from sun to sun,
But *woman's work* is never done,"

had not the faintest reference to missionary, church or temperance societies, but to that ceaseless round of household duties, unaided by modern helps and conveniences, which fell to her lot. The Sabbath was to her the coveted time when, on one day of seven, she could sit awhile with folded hands as she listened to the ministry of the Word, and it would seem quite possible that as her eye would stray through the opened windows upon the quiet churchyard, she might sometimes long to be laid there at rest, while her freed soul should be refreshed by the ministries of heaven.

But because she only wrought at home during the week and went to church for her own edification on Sundays, had she no part in the century's history of woman's work?

Yes!—if we rightly estimate faithful training of children in the fear of the Lord and unquestioned loyalty to the church whose foundations she silently cemented with unceasing labors of love and prayer. Her strong desire for church ordinances and her unwearying attendance upon its services have made secure the very existence of the church. If the women had relaxed their zeal in maintaining church life, from first to last of the century, where would have been the glorious history we are to-day met to recall? Could all the wifely and motherly entreaties, admonitions and spurs to duty be summoned before us, how many of the courageous, devoted deeds and counsels of the elders and brethren, and even of the pastors themselves, might be traced to the loving urgency of these sources!

The easy strife of words was not the only means employed, but deeds as well, were wrought into the upbuilding of the church. Yet these women of the olden time would hardly think of calling that "work" which, to them, was a profitable diversion, a sort of spiritual pastime.

At the first experiment of a prayer meeting begun by Dr. Herron and Mr. Hunt, of the Second Church, the women who braved opposition to come, outnumbered the men as six to one, and even to this day a suggestive disproportion is sometimes found.

In the matter of contributions to the support of the ministry, they have borne an essential part, and their pecuniary aid has helped to rear all the church buildings, from the log house down to the new chapel. In the grace of hospitality, when entertaining strangers savored so much of drudgery, the pioneer women kept their doors wide open to the pilgrim ministry of the early times, desiring as payment only the good man's prayers and blessings upon their households. Will the plea of "no room" in the house for the Lord's messengers suffice for withholding such gracious influences from the lives of the little ones in the stately mansions of to-day?

The care and attention to many details of church service rested largely upon its women. It was during the first quarter of the century that Mrs. Gen. O'Hara replaced the common bowl then used upon baptismal occasions, with one of silver belonging to her own tea service, which, still in use, has become consecrated by countless associations and tender memories.

It has been a genuine cause for gratitude, that believing parents in this church have not been remiss to their covenant obligations, and that, as a rule, a goodly row of babies is presented to receive the precious ordinance, and to delight the hearts of those who pray for the prosperity of Zion.

The early communion salver and cups, and the linen for the long tables, were also gifts from the same generous donor. The care of this sacramental service is interwoven with a long line of loving ministries. The silver was polished for years by a daughter of one of the elders, and the bread was carefully prepared by one of the Lord's hidden ones, until prevented by the infirmities of age. The time-hallowed custom still preserved in this church, of seating communicants at tables extending through the aisles, gave additional care to some, who counted it a privilege to keep the linen whole and white, freed from spot or wrinkle or any such thing. When, lately, some linen that had been used from time immemorial had been stolen, the ruthless invasion of sacred memories was most deeply felt by the devout women of the church, who cherished its impressive communion services and all the accessories, with most loyal and fervent devotion.

In the Sabbath School the part perseveringly sustained by women, has proved indispensable and most efficient. One who has never known any other church home, writes that of old, "the upper school room was furnished with long hard benches, and classes were not so easily managed as now, when the teacher is partly surrounded by the scholars. Mrs. Wilkins had a large class of boys, and Mrs. Barnet, afterwards Mrs. Malin, a similar one of girls on each side of the pulpit. All the teachers were supplied with ratans as pointers, for at first picture cards were used. The rods were retained and used by the two above mentioned, to attract the wandering attention of their scholars." Some leading citizens can still testify to the sensations caused by a sudden tap upon their restless heads, and some demure matrons can well remember the blushes, smiles, and even tears, called forth by a similar reminder, the large bonnet of the time serving to conceal the emotions as well as to modify the sharpness of the stroke. Modern appliances and methods of teaching have been gradually adopted, and the infants of later days, under the wise and faithful care of Mrs. Murphy, are kept too fully occupied with blackboard exercises

and singing, not forgetting occasional lessons on missions, temperance, and even liberality to their pastor, to find much "mischief still for idle hands to do."

A reminiscence is furnished by Mrs. Dr. Smith, one of the daughters of Dr. Herron, of some other teaching undertaken by women.

"I have a dim remembrance of a school called the "Adelphi," for the instruction of poor children in reading and writing, sewing and knitting; taught by the young ladies of the church, among whom was Miss O'Hara, (Mrs. Harmar Denny,) Mrs. Dr. Campbell, Miss Milnor and several others. I do not know how the school was supported.

"In this connection I should mention two ladies, the Misses Cowles, from New England, who came to open a school for girls. They were very poor, and remained at our house until a suitable house could be obtained. They proved devoted, self-denying, useful in every good work. As teachers they were esteemed for the religious knowledge imparted."

Industrial schools have been maintained from time to time, and are still used, to accomplish the double purpose of elevating the mission classes and of attaching them more closely to the church.

Thus by prayer, precept and example the women have contributed large supplies to the strongest currents of spiritual life, and have, in addition to all these, made the name of the church honorable by a generous support and wise management of the numerous charitable institutions of the city.

So thoroughly identified are they with all public charities, that it is safe to assert, that either as managers or contributors, some of them may be found connected with every unsectarian benevolent enterprise in the neighborhood.

Of the long line of faithful women who have thus labored in the Lord, two lives stand out in clear relief, and two names will be inevitably suggested: Mrs. Harmar Denny and Mrs. Mary Wilkins. It will not be too much to say of Mrs. Denny, that next to the name of Dr. Herron, hers will be found most intimately interwoven with the real life of the church as experienced during the last two generations. From the age of nineteen, when, with her mother, she professed her faith in Christ, her whole life was turned with singular sincerity and devotion to His service,

and continued undiminished until her pilgrimage of more than four-score years was ended. Full of love for the word of God, she taught many of the daughters of the church to prize and practice its holy precepts. While freely giving of her means to every good object, she found time, even when surrounded by pressing family cares, to give attention and counsel to many important benevolent societies; being President of one, the Allegheny Orphan Asylum, from its founding, during the remaining half century of her own life. Simple and unostentatious in matters of taste and expenditure, her example has made the occupants of the pews of what has often been called "the aristocratic First Church" conspicuous as least given to display. She was adorned with the ornament of a meek and quiet spirit, and clothed with humility. Who now is fitted to worthily wear her mantle? With the name of Mrs. Mary Wilkins our smiles and tears are unconsciously mingled. Her vivacity and beauty doubtless added largely to the peculiar ministry of good works she rendered this church and community during her long life of Christian activity. How her image rises before the minds of the long succession of Sabbath School children that passed under her care! The stranger in our midst rarely failed to receive her friendly welcome, and her presence in social and church gatherings was always felt. As representing this church in connection with various benevolent institutions, Mrs. General Robinson stood side by side with Mrs. Denny and Mrs. Wilkins. Her ready wit and remarkable judgment, combined with careful attention to details, made her counsel most valuable in the perplexities and trials which environ every newly organized charity. She filled the position of Treasurer of the Orphan Asylum from its beginning throughout the remaining years of her long and useful life. Daughters of the second and even the third generation of these and other noble founders of our benevolent institutions are to-day filling their most important offices.

If we wish to find the beginning of organized missionary work among the women of the First Church, we must go back to 1828 or '29, and find it in a band of three school girls.

Mary Jane Craig, afterwards Mrs. Orr.
Hannah Laughlin, afterwards Mrs. J. Rea.
Susan Irwin, afterwards Mrs. Travelli.

It was not long after the remarkable revival of 1827. These little girls became interested in missions by reading the Youth's Magazine, edited by Rev. Job Halsey, and largely devoted to missionary work. They began their work by making pen wipers, which they sold to their schoolmates at five cents a piece. On hearing what they were doing, one of their teachers remarked that all their profits would be but a mite, so they adopted *that* as their name, and were called the "Mite Society."

This was the first Juvenile Missionary Society. Rev. Job Halsey and Rev. Elisha P. Swift took much interest in this effort, and helped by their advice. They were soon joined by others.

The next names on the roll are:

Mary Herron, afterwards Mrs. Smith.
Mary Denny, afterwards Mrs. Spring.
Isabella Craig, afterwards Mrs. Comingo.

Still their number did not exceed eight or ten. They enlarged their business by making all sorts of fancy articles, children's clothing, etc. In 1833, having accumulated quite a stock of these articles, they were placed in a basket, and carried from house to house by Miss Isabella Craig, (Mrs. Comingo.) In this way thirty dollars was realized, which was given to Rev. Wm. M. Thompson, then just starting off as a Missionary to Syria. He is the author of that valuable work, "The Land and the Book," and his daughter is now one of the teachers in the Seminary for Arab girls in Beirut.

In the *Foreign Missionary Chronicle* of that same year, we also find this entry:

"Society of young ladies of First Presbyterian Church, Pittsburgh, to constitute their pastor, Rev. Dr. Herron, life member, $30."

In the *Chronicle* for January, 1836, we find this notice:

Organization of the Young Ladies' Missionary Society of the First Presbyterian Church, Pittsburgh, auxiliary to the Western Foreign Missionary Society, took place in the lecture room of the First Church, November 12th, 1836.

Prayer by Dr. Herron.

Officers: President, Miss Isabella Craig; Vice President, Miss Mary Herron; Secretary, Miss Hannah B. Laughlin; Treasurer, Miss Jane Buchanan; Agent, Miss Nancy Caldwell.

They then met regularly once a week at the members' houses, and in 1840 had their first "Annual Sale," the name "Fair" not being allowed. Their advertisement was written in rhyme, by Mr. John B. Newell, long a member of the choir, and who died within a few years.

It has fortunately been preserved, and in style and sentiment is an excellent model for the use of succeeding generations of wise hearted women and maidens in their labor for the Lord.

The Young Ladies' Missionary Sewing Society, connected with the First Presbyterian Church, will hold a sale of useful and fancy articles in the lower room of the new building attached to that church, on Thursday evening, the 24th inst., commencing at seven o'clock; and to all who may be disposed to aid their efforts, respectfully tender their

CARD OF INVITATION.

Friends and neighbors, "all hail,"
Won't you come to our sale,
And examine the tasteful variety
Of things useful and gay,
Which we mean to display,
And all made by the Sewing Society?

Ladies, come one and all,
And give us a call;
We are sure you will not find us dear:
Our prices are low,
And our work, we well know,
Is as good as you find anywhere.

Come, gentlemen, too,
We have something for you:
Such as guards, kerchiefs, collars and purses,
With many more trinkets,
We sincerely think its
Too hard e'en to name in our verses.

We don't call it a "Fair,"
Though fair dealing you'll share,
And your change you shall justly be paid.
Whilst we will not employ
Any arts to annoy,
Those who kindly may give us their aid.

Little folks, you 'll be there,
We have things that you wear;
Such as mittens, and muslins, and socks,
And some aprons and caps,
Which you're wanting perhaps,
And some dolls, too, and little girls' frocks.

We wish it well understood,
That our variety is good,
And we hope you 'll be pleased while you stay,
And we think it is meet
To have something to eat,
And that none need go hungry away.

You will not repent
For the time you 'll have spent
In paying our sales-room a visit;
For something to look at,
To eat, or to laugh at,
We think you will find, you can't miss it.

Then come one and all,
And give us a call;
We think you 'll have not to regret.
Remember our sale
Will take place without fail,
On Christmas Eve: So don't forget.

Christmas Eve, 1840.

☞Advocate and American, please copy.

Work was usually begun early in the afternoon, but when the time for the sale approached, it was continued until nine o'clock. That being the orthodox hour for dispersing, they wended their way home by the light of the modest lantern, no gas or electric light to guide them through the streets which were little improved, and great care had to be taken lest a mis-step should find them over shoe-top in mud. The members subscribed fifty cents a year, and were fined for absence. Only two gentlemen, Capt. Beer and Mr. W. R. Murphy, aided them in annual subscriptions, and with these exceptions the money was all earned by their own hands. The "Sales" were all held in the lower Sunday School room, the only refreshments being ice cream and cake. Yet the earnings of one year amounted to eight hundred dollars! The proceeds were equally divided between Home and Foreign Missions.

Fully to appreciate the work done by these women, we must remember that it was long before the advent of the sewing machine, and that there were no stores for ready-made clothing. Many a woman was weary enough of "seam, and gusset, and band, and band, and gusset, and seam," to "fall asleep over the buttons," and call herself excused from any stitch not required in her own household.

Before the first sale, Mrs. Barnett had assembled her Sabbath School class, and producing a paper funnel, said she wanted to give to each one, rich and poor alike, something to spend at the sale, remarking that she did not think they had money of their own. She then distributed a new ten cent piece to each girl. The class was large, and must have produced a sensation when they marched into the lower room. The generous deed and sensible proceedings are worthy of imitation at the present time. As years went on the Society devoted itself mainly to Home Missionary work. Fancy articles were still made, but the public sales were abandoned for many years. The custom of sending a basket from house to house, was practised at intervals, and was always successful. A rosy-cheeked son of the pastor (Charlie Scovel,) had charge of it several times, and his account of the remarks made by the buyers is very amusing. The money was almost always used in preparing boxes of clothing for missionaries, which, for many years, were packed at the store of one (D. Cooper & Co.) whose thoughtful kindness has been unfailing.

Upon several occasions Indian schools were supplied with clothing. The cloth suits cut by a tailor and *sewed by the ladies.*

Two meetings for this purpose were held at the house of the pastor, (Dr. Paxton,) then living on Union avenue, Allegheny. Although the regular meetings were now held in the Session room, where wraps were removed to facilitate sewing, extra meetings were occasionally held at private houses. Two such were held at the house of one who, as one of the band of little girls, laid the foundations of the present Society in 1829.

Preparation was there made for the outfit of Rev. and Mrs. Albert O. Johnston, who were among the Cawnpore martyrs. They had the pleasure of having Mr. and Mrs. Johnston take tea with them on one of these evenings. A little matter to record, but pleasant now to remember as significant of the

heart that was put into the deeds, and which doubtless cheered the brave missionaries, whose touching faith in the anguish of suspense which preceded their martyrdom, has made their names a precious legacy to the church of God.

The work of the Society increased year by year, and the contributions were surprisingly large.

How far have we, of later years, with our largely increased members, with our more abundant leisure, our more abundant means, our greater facilities, and with wide open doors on every side, followed in their footsteps? Let every woman in the congregation put the question to her conscience—but before she answers, let her compare the figures, eight hundred dollars in one year! Our average, with the help of Sabbath School bands, for the past eighteen years, is but $1,266. Without that help it would not be much over $800. Have we done what we could?

It is recorded that "in 1850, a Juvenile Society, formed of Sabbath School scholars, was organized through the influence of Miss Matilda Denny. Miss Hannah Laughlin, now Mrs. Dr. John Rea, presided, opening the meetings with devotional exercises, and was succeeded, after her marriage, by Miss Melizina Denny, now Mrs. Brereton.

Members: Matilda Denny, Carrie St. Clair Denny, now Mrs. Du Barry, Agnes Mahon, Mary Robinson, now Mrs. Shoenberger, Belle Carothers, now Mrs. Talmadge, Julia De Kay Morgan, now Mrs. Beach, Olivretta Graham, now Mrs. Singer, Agnes Clarke, now Mrs. Kennedy, Amelia Neville Chaplin, Annie M. Arthurs, Janie T. Brooks.

The meetings were profitable and pleasant. Fancy work was made and sold for the benefit of missions, and affectionate interest was shown their two pastors, Dr. Herron and Dr. Paxton, by presenting each, in 1851, a pair of slippers wrought by their own hands. When school days were ended, they joined the parent Society—and several are yet there, engaged in the delightful work. (Miss Janie Brooks.)

We can claim the first missionaries who actually went to work under the Western and Foreign Missionary Society for the women of the First Church.

Rev. Jno. Lowrie and Rev. Wm. Reed received their appointments earlier, but did not get to work as soon as Rev. Joseph Kerr.

Rev. J. Kerr was married October 15th, 1833, in the old church, to Miss Mary Jane Caldwell, and accompanied by Miss Nancy Henderson, also a member of this church, went out to Indian Territory and there established the first station of that Board among the Wea Indians, where they labored successfully for several years. Mr. and Mrs. Kerr are still living, and last October celebrated their golden wedding. Although Mr. Kerr has but partial use of his right hand, he has kindly written, giving some account of their journey and work, and expressing their interest in our anniversary.

To the next, the First Church of Allegheny will doubtless dispute our claim. But Susan Irwin was one of the three little girls who in 1828 founded the Young Ladies' Mission Society. She afterwards became a member of the First Church of Allegheny. She married Rev. J. S. Travelli, and in July of 1836 sailed for Singapore, India, where they arrived after a voyage of one hundred and fifty days. There she was at the head of a boarding school numbering fifty or sixty pupils, over whom she is said to have had great influence. She not only had the care of the school, but was mother and sister to the entire Mission. As there was constant sickness among the missionaries, her cares were very arduous. After five years of toil her health was entirely broken down and she was obliged to return to this country alone. Some time afterwards Mr. Travelli also returned.

The next is one who is still lovingly remembered by many in the congregation. Cornelia Brackenridge was young, beautiful, highly cultivated, and surrounded at home by everything that could make life attractive. She was a great favorite in society, and those who were her companions still speak tenderly of her affectionate disposition, her sprightliness of manner and her accomplishments as well as her personal beauty. While yet a mere child of thirteen, she united with the church in company with her father and mother. She afterwards became an active and successful Sabbath School teacher both in the First and Seventh Churches, and those who were privileged to be her scholars still hold her in affectionate remembrance. In May, 1846, she married the Rev. Wm. Speer and sailed for China in August of the same year. Owing to adverse winds the voyage occupied five long months. The confinement of the voyage completely broke down her health, and on the 16th of the April following (1847) she

died at the early age of twenty-four years. The day her friends at home received the news of her safe arrival, was also the day of her death. She is buried in the beautiful cemetery of Macao, belonging to the East India Company, beside the graves of the Morrisons, Dr. Dyer and others, and on the 8th of July, 1847, her babe was laid beside her. Beautiful and useful was her life, and her death was radiant with hope and trust in the Lord. Though earnestly desiring to glorify God in the missionary field, she expressed herself as "willing by His grace to suffer, recover, or die." God chose that she should glorify Him by her sufferings and death, and did not even allow her to see her chosen field. Yet may not her death, like that of Harriet Newell, have been silently instrumental in causing the spread of the gospel, and which is now so signally blessed to the Chinese women of Canton?

For a long period all special efforts and gifts by the women for Foreign Missions, were made through the old Domestic Missionary Society. It naturally became a centre from which many and varied needs for occasional help was supplied, though it never failed to adhere to its charter, in annually preparing missionary boxes. One such, of more than ordinary interest, was sent through the Society, at the expense of one member, (Mrs. Harmar Denny,) to Miss Sue McBeth, Missionary to the Nez Perces Indians, mainly for the students of her "Theological Seminary." The box arrived at Lapwai the night before the four licentiates had to start for Presbytery at Portland, Oregon. Their devoted teacher having, by her faithful instructions, well furnished them in the inner man, had a true feminine satisfaction in seeing them completely clad from head to foot, in clothing appropriate for an introduction to their clerical brethren of the far away Presbytery. Her grateful letter of acknowledgment contained a photograph of the group for their unknown, but kind hearted benefactors. One of these four Nez Perces ministers, James Rubens, recently stood before the General Assembly and large audiences elsewhere, to plead for his people, and another, Archie Lawyer, has expended large sums in restoring some of his grossly wronged tribe to their former home.

At the memorable time when the heart of the nation was stirred by the sound of war, and troops marched through our

streets, and wounded soldiers filled our hospitals, this Society turned willingly aside from its peaceful pursuits to make flannels, knit socks, pick lint, and to prepare delicacies to be distributed by the Sanitary Commission. One memorable meeting was held at the house of one of our elders, Mr. Samuel Rea, where several sewing machines and many hands were kept busy from morning till night. The strongest had need of her strength, and the weakest might not slacken, at a time when every heart was strained with fears for the government, and with anguish unutterable over the daily bulletins of the wounded and dead, fresh from the battle fields far and near.

At other times, when the regular season's work was over, untiring hands were ready to make up and alter clothing for Sabbath School scholars, for the always needy Orphan Asylums, and for much work of a similar character, thus exemplifying the text, "Whatsoever thy hand findeth to do, do it with thy might." Among the many capable women and wise managers of this Society, no one is more affectionately remembered than Mrs. John D. McCord, whose own diligence, combined with rare graces of heart and mind, made her a good example to follow. Her loss was keenly felt when she removed to another city. A unique and suggestive record would be presented if a complete list of donations, work, etc., had been preserved from first to last.

Horses, buggies and a cow have been bought, a roof, a floor and doors for a missionary's house provided; churches have been carpeted, cushioned and lighted; pulpits have been furnished with Bibles, Hymn Books and communion service also, to complete the appointments of the house of worship. School houses have been built and rooms furnished in different boarding schools, "Homes" and seminaries.

The work has passed through many hands, gone on for many years, and gladdened many hearts, all the time bringing a sweet reward to those who did it from love to Christ and in fulfillment of His law, "Bear ye one another's burdens."

When, in 1871, a general movement resulted in the formation of the "Woman's Foreign Missionary Society of the Presbyterian Church," the women of the First Church of Pittsburgh, true to the spirit and tradition of their goodly ancestry, were quick to hear this special call, and before the close of the year they organized a distinctly Foreign Missionary Society, and became

enrolled among the first auxiliaries to the new Board. Its officers were:

President, Mrs. S. F. Scovel; Secretary, Mrs. H. D. Mann; Treasurer, Mrs. W. R. Murphy.

In the following year this Society, with six others, united in forming the Presbyterial organization known as the Pittsburgh and Allegheny Committee for Foreign Missions.

Its first and only President for twelve years, and still its honorary President, is Mrs. H. G. Comingo, who in 1836, as Miss Isabella Craig, was the President of the Young Ladies' Society of the First Church, and who, as Principal of the Infant School, compiled and partly composed a book of Hymns for its use.

The original meeting for organization, all the monthly meetings, and most of its annual meetings, have been held upon this spot, where, in 1831, the Board of Foreign Missions first had its birth.

Greatly stimulated, doubtless, by this circumstance of place and leadership, the work of the Committee has been greatly prospered and strong helpful agencies here begun and fostered, have promoted spiritual growth, and secured combined effort throughout the Presbyteries in sending the gospel to all lands.

Large meetings of women in connection with the General Assemblies, the union services of the week of prayer, with gatherings for the purpose of welcoming and hearing the missionaries from the field, those vital and visible links between the work abroad and the workers at home, have been attracted hither upon the cordial invitation of the Foreign Mission Society of this church.

The object of this society was to develop a spirit of missions, as well as to contribute to their support, and prayer and study have been controlling elements in its existence. The systematic conduct and devotional character of its meetings soon began to be felt in other channels of church work.

Similar methods have been adopted in the old Domestic (now the Home) Missionary Society, and in a recent organization known as the "Woman's Christian Association," which embraces committees for deacons' aid for visiting strangers, the sick and the poor, for church sociables and for industrial classes. A woman's prayer meeting, that inestimable source of church power, was soon afterwards begun and is faithfully sustained.

The first year of the Foreign Mission Society the funds were raised by subscription, and aided in building the Louisa Lowrie Home for Missionaries at Mynpoorie, India. The next year's contributions were applied to furnishing the Home, (the Sunday Schools giving an organ,) and in addition the Society began the support of a missionary, pledging an annual payment of four hundred dollars in gold. Mrs. J. A. Alexander, then and ever since a most valued member of the Mission of Northern India, was chosen to be its representative on heathen soil.

In 1873 the plan of holding a fair was adopted, for the purpose of gathering up the littles which remain after regular subscriptions and occasional contributions are secured. This proved to be most successful, and became specially useful in promoting Christian fellowship, and in affording every one, rich and poor, an opportunity to unite in *concentrated labor for consecrated giving.*

The First Church women count themselves privileged in perpetuating an example so remarkably well begun by the women of the first half of the century, and they also find sacred warrant in the cases of the wise-hearted Hebrew women who spun for the tabernacle, and of the virtuous woman who could consider, buy and sell, thereby earning honorable mention and high praise in the inspired word. In the thirteen years about $11,000 have been contributed for foreign missions, including contributions from young peoples' bands and societies. One distinctive feature has been to encourage systematic and intelligent giving among the younger members of our church and families.

A large number of bands and circles have been formed from the Sabbath School classes, some of which have given much time and study, as well as money, to the cause of missions. It would be interesting to trace among their names descendants of even the third and fourth generations of those who founded this church and have sustained it during the past. The youngest of these modern societies, formed within a year, must have a place in this record. It is called the "Scovel Mission Band," and devotional exercises, studies, and sewing, are all conducted by the young girls under the supervision of their faithful teacher, Mrs. T. C. Pears. Names of members:

President, Anna Waring; Vice President, Mary Cochran; Secretary, Burdette Shephard; Treasurer, Lizzie Miller. Mary Davis, Agnes Johnston, Maud Kreps, Maud Fundenberg, Helen Duff, Anna Lecky,

Jane Lecky, Nellie Chalfant, Annie Chalfant, Annie Birch, Cornelia Brackenridge Ewart.

The best contribution from our young people was one of their own number to become a missionary to Japan. Thirty years had passed since Mrs. Speer consecrated her life to the cause of missions, and now another came forward and signified her willingness to go anywhere or do anything to serve the Lord among the perishing women of heathen lands. Miss Anna K. Davis is a daughter of one of our valued elders, was baptized in the church, and early in life gave her heart to the Lord. The friends of her childhood and her mother's friends had the pleasure of assisting in preparing her outfit, and with tears and prayers bade her good bye when she left all most dear on earth to take up her life-work in Japan. Since then she has been faithfully engaged in teaching in a girls' school at Tokio. Her associate teachers and Japanese pupils, with expressions of Oriental fervor, have testified to her unusual fidelity and her strong desire to win the bright native girls from the worship of idols to the service of the living God.

One more addition to the long list of first things that have transpired within the precincts of the First Church, is a little meeting held in connection with the Assembly of 1878, which after some months resulted in the formation of the "Woman's Executive Committee of Home Missions of the Presbyterian Church."

Since this event, the old Domestic Society of this church has, in addition to the preparation of missionary boxes and special gifts, undertaken the support of a missionary teacher in Utah, in which it is aided by the Third Church Society. Thus the women have sought to be joined to every good word and work, and it may be that this whole-hearted devotion to the activities of the church has been the secret of that delightful spirit of harmony for which the congregation is famed, as a place singularly free from troublers, though not always a place of rest.

May the chroniclers of "Woman's Work" in the second century find as radiant a retrospect to record as have those of the year 1884.

DR. PAXTON'S ADDRESS.

At the close of the paper on Woman's Work, the Rev. Dr. Paxton, who kindly deferred important work to remain with the congregation, was called upon.

He intimated that certain humorous stories of the older time, kindred to others which had been already given, had been floating through his mind, and he had thought of contributing them to the occasion; but on second thought, it seemed best not to close so great and solemn a meeting with a recital of that nature. His mind had been particularly drawn, during the paper of Dr. Speer, to the convention of 1857. It was a revival conference in the truest and highest sense. It was attended by many representative men from the three large neighboring Synods. A remarkable sermon was preached on the opening evening. But next morning, on assembling, the anxiety which all felt seemed so deep as almost to amount to discouragement, and the services went forward most earnestly but with a feeling akin to depression. But before noon had arrived it seemed as though the exact word was given by the Spirit to the venerable Dr. Plumer. He directed the attention and the faith of the convention to the compassionate, the risen and glorified Christ. The name of "Jesus" seemed to waken the chords of tenderest feeling and joyful hope. And other work of the Spirit was also going forward. In the afternoon the letter of the convention addressed to the churches of the whole region was read. That letter Dr. Jacobus had been commissioned on the previous day to prepare. Keenly he felt the responsibility of it and took the matter to God—it is said—with "strong crying and tears." The letter was written after wrestling in thought and prayer continued until midnight and

beyond. When first read to the convention it was deeply impressive and was at once recognized as voicing the heart of that prayerful assembly. It was printed and read in hundreds of churches. This letter, and many other results of the convention, went abroad with power. The great movement which began soon thereafter has been largely traced to their influence. It is thought that the Week of Prayer originated within their circle, through the touched heart and strong faith of the Missionary Morrison, in India. There was an almost simultaneous outpouring of the Spirit in Philadelphia, and before long the land was ablaze.

The influence of the convention upon the First Church was direct and immediate. Dr. Paxton shortly thereafter met the one we were accustomed to call the model elder, Mr. Francis Bailey, who seemed deeply impressed with the conviction that an immediate and great blessing was impending. He said, "Do you know that Mr. Beer has been praying all night?" His faith was strong and proved well founded. Meetings were called. The work began straightway and continued long, and there was a large ingathering. The convention marked a period of great interest in the church, the region, and even in the world.

The Rev. Dr. Swift, who presided, closed the interesting services with a brief address of congratulation, in which he referred to the early relations sustained by the First Church of Pittsburgh and the First Church of Allegheny, and expressed the best wishes of his own heart and of the people of his charge for the continued prosperity of the church now celebrating the completion of its first century. The benediction was pronounced by Dr. Paxton.

TUESDAY AFTERNOON.

April 15th, 1884.

The Rev. E. P. Cowan, pastor of the Third Presbyterian Church, presided, and conducted the devotional services.

The Rev. Richard Lea, D. D., who has known the church from his boyhood in 1813, and has lived throughout his pastoral experience within the city, and has known much of the surrounding country by traversing it as Agent for the Theological Seminary, and been intimately acquainted with many of the worthies of the whole region, read a paper, unique and characteristic—a paper which no one else *could* have prepared. It is as follows:

CHARACTERISTICS AND INCIDENTS IN THE HISTORY OF THE FIRST PRESBYTERIAN CHURCH, PITTSBURGH, PA.

BY R. LEA.

One hundred years ago forts and towns and large villages were safe from regular sieges of the Indians—but liable to surprises and sudden invasions. Rev. Marquis, the "silver tongued," was lodging at the house of the late Samuel Ewalt, just above where the Arsenal now is. One night Ewalt said to his guest, "I have observed that you go out early in the morning to the large sycamore to pray. Now to-morrow morning pray at your bedside! Signs which I understand, indicate the presence of Indians at Girty's run. They will cross the river in darkness, and at daylight to-morrow, your scalp would not be safe outside of the house." Marquis either forgot the warning or trusted implicity in God, and passed through the chamber of his host at early dawn to his trysting place. Even in sleep Ewalt could hear the passing step, and seizing his rifle, followed. Marquis was upon his knees unconscious of the fact that the hand of a savage was raised to

hurl the tomahawk. A ball crashed through the throat of the Indian, and the preacher was saved. In relating this, Ewalt was accustomed to say, "After that Marquis did good service in the great revivals. Ain't I entitled to *half?* I saved his life! I know I am not good—but *half* of his good deeds, added to *all* of mine, will make one pretty safe." Rev. Porter, of Congruity, used to examine his rifle before he announced his text. Father Boyd said, "Once I was going to preach without my rifle, when, to my horror, a painted warrior was behind a tree, on one side of the road. To call for aid was useless. He was twice my size, and *armed.* So I pretended not to see him, and kneeled down and prayed. Every moment I expected an arrow, or his tomahawk. At last I arose. He was gone! Several of my hearers arrived—we saw his tracks where he stood and when he turned to go, but he was neither seen nor heard of afterwards. I was saved, but never passed that tree afterwards without shuddering, or without gratitude.

Many of the country churches had *pastors,* while only supplies were appointed to a log church which stood where the First Church building now stands. Some of these supplies were not well pleased with the aristocratic bearing of the military officers, nor much better with the fashions of the day, nor the recklessness of the traders, nor with the drunkenness and profanity so greatly abounding. Yet the preaching in that log house was noted for its faithfulness. The fiery eloquence of McCurdy was oftentimes very effective. The wisdom of Barr was acknowledged. The irresistible logic of Anderson always commanded respect. The theme most dwelt upon by these early supplies was, "A certain and eternal hell for all impenitent sinners." Some of these I have heard preach. Their hell was as *local* as heaven. Their torment and flame—as *real* as the worm which never dieth, and the fire which shall never be quenched, spoken of by the Lord. They did not attempt to fill up the impassible gulph, nor strive to enclose the bottomless pit, within man's own consciousness.

Amidst so many good ministers, was any one the acknowledged leader? Undoubtedly *Dr. John McMillan.* Dr. Ralston equaled him in learning, and nearly in stature. Several were thought to excel him in piety, and nearly all were more *polite.* But he had the indomitable will—the power of influencing

others. Crossing the mountains on foot, leading a pack-horse loaded with his wife, child and few effects, he settled at Chartiers, used a sugar trough for a cradle, reared his cabin with fearlessness. As Calvinistic as Cromwell—as laborious as Wesley. With a *voice* which in open air meetings appeared to shake the forest. I heard one aver that he distinguished the words "sovereign grace of God," a mile distant. When he died he wished that he could bequeath his lungs to serve some one another generation. *Twice* I heard him in the First Church. Dr. Herron helped him into the pulpit. He kept on his broad brim hat until he reached the altar; wore a shad belly coat and breeches, a fashion he never changed; pulled off his bandanna from his throat and began; soon he opened his waistcoat, displaying a breast dripping with perspiration; used no arts of oratory—he was old—but over an hour he held his audience breathless, closed unwearied; walked down the aisle, Mrs. McDonald taking his arm. He was the first *settled pastor* in the Synod of Pittsburgh, the founder of Jefferson College, and introduced many into the ministry. "A King of Men."

Pittsburgh was then the grand trading point. At the foot of the Alleghenies and at the head of navigation, it allured the trader; cheap food enticed the laborer and artisan; our physicians and lawyers were eminent; our hotels models of comfort; our rivers were stocked with fish, and surrounding forests with game; sometimes clouds of wild pigeons darkened the air; wild honey and maple sugar abounded; fuel boundless.

The city grew, and soon the old log church was surrounded with a brick edifice; the congregation worshiping as usual, until they pulled the logs through the windows and doors of the new house. It is reported that the trustees resorted to a *lottery* to obtain funds. If so, forgive them, please. They were not acquainted with our *festivals, balls, chances,* and various devices, and had to use the only artifice with which they were familiar to operate upon pockets closed against giving upon principle. The brick church continued to occupy a large space of ground, including that upon which "Trinity Church" now stands. How pleasant the wide spreading trees! How green the sods which covered the graves! An oasis amidst the dust and bustle of a growing city. Old Archie, the sexton, prided himself in keeping it in perfect order; his *tyranny* was tolerated

on account of his real value. He took special pains to form the grave the exact size and shape of the coffin. One day Dr. Herron expressed to him his wonder that he could measure and fit, to an inch, so perfectly! Archie was touched in his weak spot, and replied, "Ah! Dr. you may well say it is a beauty. No man in the county could match it. But Dr. when you die I will dig a far handsomer grave for you." He was perfectly sincere in the promise, which he did not live to fulfill.

Of yore, the wealth and beauty of the town largely attended Dr. Steele's church. We have heard him described as a good *preacher;* in social life a gentleman, somewhat tolerant of worldly fashions; a good player upon the violin; indulgent toward erring members. His piety was not questioned, but in the great revivals of the time, his name comes not to the front. We have heard it advanced, that he was just the man for the Pittsburgh of that day. That a sterner disciplinarian could not have held together the free living, talented, fearless ones with whom he had to do. Be this as it may, he lived and died the pastor of this church. You can read the inscriptions upon the tombstones in your own yard which cover his remains and those of part of his family. In his days and long after, Indians displayed their skill in archery around the Point, wandered through our streets at night whooping, and when they returned from Congress, successful in their claims, would engage in a grand war dance, at the foot of Liberty street. I can remember that two brothers (white men,) could match them with the *bow*, and excel them with the *rifle*. *Hinney* could give them odds in a *foot race*. Plenty could *outbox* and throw them down. Numbers could drink more whiskey and remain standing, and many boys could outsteal and outswear them. The whites *then* and now were the superior race.

Paupers were let to the lowest bidders; schoolmasters were skillful in the use of the *rod;* the goods of defaulting renters were sold by Osborne, the Market constable; debtors were imprisoned, and juries starved into agreement. In the country, the house of God was more reverenced—witness their *names*, Bethlehem, Pisgah, Sharon, Mount Carmel, Rehoboth, Beulah, Bethany, Lebanon, etc. Are there not "sermons in *logs* as well as *stones?*" *Communions* were the great occasions, several congregations uniting. The prayer was *long*, explanation of the psalm *longer*, sermons *longest*. McMillan would "fence the tables" until no one

dare approach; Anderson would open a door of hope; Patterson would invite the contrite; McCurdy and Marquis would address the rejecters of Christ. The people would start early, sit all day, sometimes require a night service, and yet *Bronchitis* unknown!

Prof. Halsey once said in class, "Young gentlemen, cultivate your *voices;* the people followed the voices of McMillan and Marquis as an army marches to the drum and fife."

Patterson and Marquis were the first missionaries sent by the Synod of Pittsburgh to the North Western Indians. On their return, McMillan said, "How did you get on, Patterson?" "Well, we started with no provision but corn meal and bear's grease. My stomach soon revolted at this fare; I must either return or get sick. So, as I believe in special prayer, we knelt down. I told the Lord I was willing to serve Him, but He must give me something which I could eat, or I would die." "Did He answer your prayer?" "Yes!" "What did He give you?" "Nothing better to eat." "Then how?" "Why you see I laid down in His forest, slept safely under His care, and when I awoke He had given me an appetite so voracious that corn meal and bear's grease tasted *good,* which was as much an answer to prayer as though He had sent me beef and pudding."

A colony from Dr. Steele's pastorate had built in Diamond alley, and called first Rev. Hunt, then Dr. Swift, and Dr. Herron, on the death of Dr. Steele, was called to the First Church. His personal appearance in youth was tall and slender, in mid life, full and vigorous. Rev. Graham, his classmate, used to say, "He is the only *preacher* I would fear in a personal encounter. He is all *bone,* all *muscle;* has no fear and would die before he would yield."

Just here let me state: At that time Pittsburgh had fire engines worked by hand. A line of men, women and boys, with fire buckets, would form and work heartily passing water to the engine and up ladders to quench the burning. On one of these occasions, the Doctor observed two young men calmly surveying the fire, rather promptly left the line, tapped them, not in the gentlest manner, upon the shoulder, exclaiming, "Young men! why don't you help save property, perhaps life?" They were two young officers of the army, and next day sent a challenge to the Doctor to fight a duel. While he was considering the situation, they,

having learned his profession, entered his house in person to withdraw the challenge and tender an apology.

The Doctor was generally too busy to study. In debate, prompt to lead, most skillful in retreat. Would disarm opponents by frank concession; fond of Presbyterian order; ardently desired the glory of God and the good of the church. Never quarrelsome. A perfect gentleman. He assumed the place in Synod which Dr. McMillan held in Presbytery, *i. e.*, he bossed—as nearly as Presbyterians will allow themselves to be governed—for having neither Archbishop nor King, Jesus of Nazareth is the only one they will implicitly obey. His hospitality was boundless. Whatever jealousy might have existed between the First and Second Churches, was speedily extinguished. His large heart rejoiced in the prosperity of everything good, and Dr. Swift loved everything like the Master. These two noble brethren used to shorten their own exercises upon communion days, that one could aid the other, with as many of the people as chose to follow.

One day, perhaps in 1823, the speaker called upon Father Patterson. "Do you know," said Patterson, "that next Sabbath is communion at the First Church?" "Yes." "Do you intend to join the church?" "No!" "Why?" "I am too young, only thirteen." "Too young to sin—too young to die?" "I am not fit to join!" "How long would it take you to become fit, if you staid away from the Lord Jesus Christ?" Silence, while he wrote a paper, handing it to me. It read nearly like this: "I, on this date, deliberately reject the Lord Jesus Christ." "Sign this," he said solemnly. "I cannot!" "Why, this paper would be a true record on next Monday, with this change: 'I *did* yesterday reject Jesus, openly'—the very thing you mean now to do." "Then I will not reject Him." I see the Session now, present on Saturday. *Father Cooper*, the eldest; pale, consumptive *Blair*, faithful unto death; Judge Snowden, whom all loved; good old *John Hannen*, an Israelite indeed, in whom there was no guile. The examination was short. I received a *token*, and on Sabbath a long table was spread down the middle aisle, shorter ones in the front aisle, forming a cross—Drs. Herron and Swift within the railing, Patterson sitting at the table, the elements before him. Noiselessly the elders collect the leaden tokens. Patterson begins with prayer: "We thank Thee for *light*, *water*, the *air*, these elements

of Christ's body and blood. Thy church is one fold, one shepherd. Some of the under shepherds have built fences across the fold, hindering communion. *Crooked* man made fences. Come, Jesus, and destroy these fences which hinder inter-communion, and make Thy people *one* with *Thee*." Dr. Herron served another table, Dr. Swift a third—each one making a short address at the last. Patterson calling upon non-communicants to rejoice in the rejection of Jesus, if they could. Dr. Herron often preached thrice a day ; also strove to fill his pulpit with every variety of talent. Henry Bascom poured forth his eloquence, so long continued that *Archie* had to replenish the chandelier with candles. He would invite the *Bar* to hear Robert Brackenridge, the converted lawyer. Dr. Reuter had preached a sermon in the Smithfield Street Methodist Church, on Jacob and Esau, from an Arminian standpoint. The Doctor invited him to preach it for him, and urged his people to come and listen. Dr. Brown and the professors of the Seminary were often called upon; and Professor J. W. Nevin gave a course of lectures in the afternoons of Sabbaths, upon the "Analogy of Nature and the Bible." But at ecclesiastical meetings he prepared a choice treat for his people. Rev. Lewis, a Welshman, in his broken English would say, "God will not graciously adopt a child, and then permit him to be finally lost to His family. A lord in Ireland had everything in his castle but a *child*. A poor tenant had his cabin full of children, whom he could hardly feed. The noble offered the peasant a thousand pounds for one of his children, whom he would adopt. The offer was cheerfully accepted. On the set day the lord and his lady came to make their 'choice. The children, with washed faces, stood in a row. 'This one,' said the lord, pointing to the eldest boy. 'Oh, no, sir, he is just coming to be useful.' 'Then,' said the lady, 'this girl!' 'Oh, no ! she is my companion,' pleaded the mother. One carried the father's dinner; another always ran to meet his return ; another was sickly and needed nursing. Not one could be spared. 'Well, then,' said the visitors, 'we'll take the baby !' 'Oh, no ! no ! no !' shouted all in a breath, 'we cannot spare the baby !' Thus spake parental love, even when the change appeared so beneficial to the child. And will God lose one of His children, when He can so easily support them all ? No ! Never ! Never ! Not even the *baby !*"

I am a boy again, and going to church on Sabbath morning. We are late and the Doctor is praying. The doors open and shut with a creak and a bang, without care, and the Doctor does not meekly endure interruption. A number of us are waiting until prayer is ended. "How far is he on," asks a new arrival, "has he got to the *dry bones* yet?" The yes, or no, determined how long we had to wait, for he hardly ever changes his morning prayer. We enter on the right hand, and find Mrs. Oliver, with her young ladies—a seat full. Mr. Cameron, a devout Highlander, and family—Addison, Sidney, Tannehill, Mountain, the eloquent lawyer; Dr. Speer and family; Brackenridge, a son of the well-known judge; McKee and Graham, business men; Davis, father-in-law to Dr. Crumpton; Mr. Thaw, the banker, and family; Watson, the host of General Wayne; quiet Mr. Boggs, and Wrenshaw; James Willson, my school teacher; Brown; fashionable Simpsons; wise Lorenz; the Woods, Robinsons, Crossan, and Ramsey, "mine hosts;" unassuming Mr. Brown; Michael Allen, with his eyes shut during singing, making every *sound* but the *right* one; McKnight, the Market street merchant; McClellan, oftentimes the liner and singer. The Blairs, and their relative, Gen. Patchell; Judges Riddle, McCandless, Darrah, Porter, and Snowden; Hays; Judge Addison, from whose legal decision an appeal was never taken. But this church is more indebted to him for his three daughters, Mrs. Mowry, Ann Addison, and Jane Darlington; and the church of Lawrenceville was perhaps more indebted to them for their labors. Lawyer Ross, Dalzells, Benjamin Darlington, who escorted Jackson, Adams, and all other distinguished guests who lodged with him, to hear the Doctor preach. The dignified Harmar Denny, who twice represented us in Congress, and in company with Walter Lowry and Theodore Frelinghuysen, founded the Congressional Prayer Meeting, which existed until the various churches attracted the devout Congressmen within their pale. He was one of the finest looking men on horseback, charitable to the poor, and possessed a wife every way qualified to adorn him. Thomas Fairman, brave, sincere, rash. When Dr. Herron was won by the young folk to sanction the formation of a choir, Fairman yielded: but "they should never play an instrument—no, never!" His nephew took up a bass viol, and only playing when the choir sang, Fairman for several Sabbaths was none the wiser, but alas! for a *voluntary.*

Blair began to *tune*. Fairman jumped from his seat into the aisle. "Where are you going?" exclaimed a peace maker. "To the gallery, to smash that fiddle!" "Sit down, Tom—it's been playing there a *month*, and never hurt us." He sat down to consider the question, and never formally reported.

Dr. McMillan once asked a Seceder pastor, "What would you do if your Session would appoint one of their own number to play the viol in church?" "The moment he touched the string, I would leave!" "Just like Saul's devil," bluntly replied the Doctor; "he never could stand David's harp."

I am not infallible, but I do not believe that Dr. McMillan, Dr. Herron, Mr. Allen, and Samuel Bailey, singly or in chorus, could sing any tune through correctly, with or without notes. Lewis used to say that the only difference he knew in tunes, was fast or slow, soft or loud. I really cannot speak for brother Paxton, but Dr. Steele and brother Scovel belonged to the musical fraternity. Oh, how grandly five of them are singing now!

Time would fail me to tell of faithful John Wright, Robt. Campbell, Treasurer, the Misses Manns, without whom a prayer meeting would seem incomplete. A noble band of younger men, like pillars round a palace set, and daughters like polished stones, of Mrs. Irish, Mrs. Blair, and almost sainted Mrs. McWilliams, purified by suffering; of McCord, Beer, the Laughlins; but I must stop with the tall, slender, gentlemanly, fearless, crusty, keen editor of the "*Gazette*," Neville B. Craig. In truth, the congregation was a *grand one;* from it sprung directly the Second and Third Churches, with East Liberty and the Sixth Churches. What church in the cities has not a representative from this? Of yore, a church could hardly be erected within one hundred miles, without the nails, the glass, the cash of its firms and members.

It is safe to say, that for the first twenty years of its life the Western Theological Seminary would have gone down without the aid of Dr. Herron and his church. His modes of collection were peculiar. He would set down sums opposite to names, call upon those whom he supposed might refuse another, obtain their offerings and start them after the remainder. Once he sent for a number of his rich members to meet Dr. John Breckenridge. This wonderful man explained to them his "education scheme," and asked them if they could not begin the subscription with $10,000? They were silent. Allen's eyes closed devoutly.

Breckenridge said to him, with great fervor, "My dear sir, set them the example! You can spare $1,000 and have enough left to damn *every* child you have got." Dr. Herron bit his lips. Allen had but one child. The situation was becoming comical. Quickly, however, the Doctor remarked, "Yes, Michael, begin!" That voice was potent and the point gained.

The Doctor called the prayer meeting the *thermometer* of the church. He enlisted at different times Job Halsey, Dr. Campbell, Watson Hughes, the students of the Seminary, his own laymen, while his daughter Mary and Mrs. Wilkins were always present and could *sing*. At Presbyteries and Synods, which then generally met in the First Church, he could induce them to adjourn on Wednesday evenings and feast his people. All through the year he lodged traveling ministers, and compelled them, if necessary, to speak. The lecture room was the birthplace of many souls. There was a little room back of the church. Here the Session met on Sabbath mornings for prayer; here they examined applicants for membership; here, I *think*, the Third Church began, with Bushnell, and Gray, and Dawson, and Edwards, and Breed, and Higby, and others; here began the Western Foreign Missionary Society, with dear old Father Andrews as Secretary; here Dr. Swift taught the first class of the Western Theological Seminary, amidst the library, while the seminary building was in erection; here the ladies' circles met and Sabbath School teachers planned; it was the holy of holies in this sanctuary. When age enfeebled him, and another pastor was called, he adopted brother Paxton as a son—rejoicing in his success.

The First Church has had within one hundred years four pastors—a grand quartette. The church has been *strong, harmonious, active, useful*, blessed in every way, and worthy of its pastors. One hundred years old and in the prime of life, rejoicing in a numerous progeny. Churches cluster around it lovingly. Thousands pray for its welfare. Its sainted dead almost innumerable. The French and Indians have gone. The power of England passed away. Yet with undiminished energy the grand old organization says, "Lord, what wilt Thou have me to do?" Dr. Paxton ably succeeded Dr. Herron, and lovingly laid him to rest. The church grew in power under Dr. Scovel. Both of these beloved brethren will pray for the success of the fifth pastor

in the field which they know and love so well. Dr. Paxton appropriated to himself, fairly, one of the church's *brightest gems.* Dr. Scovel was adorned by one every way *worthy of him. Dear, stately* Mrs. Herron yet lives in the memory of many. Mrs. Steele I never saw. Rev. Aaron Williams married Jane Herron, Rev. Smith married Mary Herron, both daughters of the Doctor. Rev. Thos. Beer married Margaret Cameron and celebrated with her his golden wedding. Rev. R. Lea married Mary Cameron. Isabella Craig, Eleanor and Sarah Hannen, Mrs. Hannah Barnet and Cornelia Brackenridge married clergymen. All these taught in your Sabbath School. Rev. David Waggoner and Dr. Wm. Marshall worked well; also, Revs. McCandlish and Pollock. Dr. Wm. Speer remained with you until licensed, and last Sabbath told your Sabbath Schools how God had blessed them in olden times. Many students prayed and sang with you, as Ralston, Coe, Orr, the latter marrying Miss Craig, and leaving his brother in your choir.

What changes you have seen. Your chapel is worth more than the log and brick churches combined. The front of your church patterns after York Minster. The pitch pipe of Evans has given place to a grand organ. Instead of O'Hara's chandelier, beautiful by the way, numerous gas lights blaze through every part of the buildings. The old tin plate stoves displaced by modern furnaces, destroying Archie's trade in hot bricks. The assemblage now here cries: Grand old century, Farewell: and hails the commencement of another century with joy, and gratitude, and faith, for God governs, and never makes mistakes. His, the *past, present and future.*

SOME EMINENT ELDERS OF THE FIRST CHURCH.

[The Rev. Dr. James Allison, a member of the First Church during his course of study at the Theological Seminary, and who has good reason for continuing his interest perpetually, in view of the excellent life companion he found there, (a daughter of that most useful elder and admirable citizen, Judge Snowden,) and who worshiped with the church during some years after he became editor of the *Presbyterian Banner*, appeared with the greatest propriety in the pulpit he had so well known during the last two pastorates and a portion of Dr. Herron's, and which he had been always so ready to assist in every good work, to aid the occasion with the admirable paper which follows:]

The duty of preparing brief sketches of the lives and characters and labors of three elders of this church, has been assigned to me. Each one of them had a marked individuality. Each one of them occupied a sphere in life different from the ones occupied by the other two; but they were alike in the estimation in which they were held by the people, in their attachment to this church and in their love to the King and Head of the Church Universal: and their memories are precious heritages, not only to this church, but also to this community, and should be carefully preserved for the benefit of those who are to succeed the present generation.

JOHN MORGRIDGE SNOWDEN.

The oldest of them in age and the first one of them connected with this church, was the Hon. John Morgridge Snowden. Shortly after the first settlement of Virginia, a large family by the name of Snowden came to that colony. The Snowdens of New York and Pennsylvania are descended from the Snowdens who came from Virginia about the year 1663. William Snowden, who was the great ancestor of John M. Snowden, owned land in what is now Philadelphia, in 1669, thirteen years before the arrival of William Penn. His son, John Snowden, was born there in 1685, and was one of the founders of the First Pres-

byterian Church of that city. Isaac Snowden, a son of John, was one of the founders of the Second Presbyterian Church of the same city.

John Morgridge Snowden, better known as John M. Snowden, was born in Philadelphia, in 1776. His father was a sea captain, and entered the service of the Continental Congress at the beginning of the Revolutionary War, was captured by the British, and died in one of the "prison ships." His mother was a woman of wonderful energy, of a high order of intelligence, great force of character, and most ardently devoted to the cause of American Independence. Not only did she assume the support of her three sons and two daughters, disdaining to receive assistance from her Tory relations on the side of her parents, but she performed a difficult and dangerous part that her country, for which her husband had died, might be free. She was the trusted friend of General Washington, and from her he received, by means of trusted messengers, his knowledge from time to time, of the numbers and operations of the British while they held Philadelphia.

In early life, John M. Snowden was apprenticed to the celebrated Matthew Carey, to learn the "art and mystery of printing." And the influence of Mr. Carey was felt by his apprentice during his entire after-life. Mr. Snowden's first venture on his own account, was in the establishment of a newspaper in connection with his brother-in-law, Mr. McCorkle, at Chambersburg, in this State. But in 1798 they removed to Greensburg, Westmoreland county, where they published "*The Farmer's Register*," the first newspaper in the west after the *Pittsburgh Gazette*. It acquired a large circulation and wielded great political influence. Here he united with the Presbyterian Church, of which Rev. William Speer, father of the venerable and beloved Dr. James R. Speer, of this city, was then pastor. While in Greensburg, he married Elizabeth Moor, daughter of the Hon. John Moor, the first President Judge of Western Pennsylvania, and who was one of the leaders in the organization and defense of Pennsylvania at the time of separation from Great Britain. She was in every way fitted to be the wife of such a man. Her death took place December 2, 1860.

In 1811, Mr. Snowden removed to Pittsburgh, purchased the *Commonwealth* newspaper, from Ephraim Pentland, and changed

the name to the *Mercury*, the office of which was at first on Market street, between Third and Fourth streets, and afterwards on Liberty street, near the head of Wood. He continued to be editor of this paper, which was widely circulated and exerted great power upon the public mind, until 1831. In the meantime he published a number of valuable works, and had a large book store. By means of the press, his sale of books, his social relations, his undoubted integrity, his interest in public affairs and his activity in every good work, he was widely known and recognized as one of the leading citizens of the State of Pennsylvania. He was of medium stature, lithe physical structure, quick in perception and decided in action.

Coming to Pittsburgh about the time that Dr. Herron took charge of this church, he united with it and afterwards was elected one of its elders (in 1812.) He was strongly attached to his pastor, and his pastor set a high estimate upon his soundness of judgment and devout piety. The early history of this church was written by Mr. Snowden, and is still in existence. When Pittsburgh obtained a City Charter he was elected an Alderman. He was a Director of the Bank of Pittsburgh, Recorder of Deeds under the administration of Gov. Wolf, Mayor of this city in 1825, '26 and '27, and Clerk of the Orphans' Court.

His close habits of study, his long and varied experience, his broad common sense, and his judicial mind, fitted him, in a remarkable degree, for the important duties devolving upon him when he became Associate Judge with the Hon. Benjamin Patton. He was appointed April 16th, 1840, re-commissioned March 31st, 1841, and held the office at the time of his death. While on the bench he received high commendations from the public and from the Bar. On more than one occasion he differed with the President Judge as to the law, and so expressed himself to the jury, as he had a right to do. Several times he exhibited an acquaintance with the principles of common law, also of statutory law, which surprised old and learned attorneys. When one of the most intricate and important cases ever tried in this county was pending, the attorneys on both sides agreed, if the President Judge would retire, to go on with the trial before Associate Judge Snowden. The President Judge left the bench, and Judge Snowden tried the case in a way that elicited the highest admiration and the profoundest respect.

Mr. Snowden stood high in favor with General Jackson. He had recommended a gentleman to President Jackson for an important office. Shortly afterwards a friend of another applicant for the same office appeared before the President and denounced the man recommended by Mr. Snowden, as being utterly unfit for the place. Old Hickory, with eyes flashing fire, roared out: "How dare you say that? Do you think John M. Snowden would recommend a man unfit for the position? No, never, by the eternal!" Mr. Snowden's man got the office.

On the 2d of April, 1845, Mr. Snowden died suddenly of disease of the heart. Years before he had been told by his physicians that his death would be sudden and that it might occur at any time. When the summons came he was ready to obey. *The Pittsburgh Post,* of April 3d, 1845, said: "There can be no more evidence of the high estimation in which Judge Snowden was held, than the deep and general concern which is manifested at his death by all manner of persons. Every one seemed to feel that his departure had left a void that cannot be filled. To his family and friends, it is useless to say the loss is irreparable."

"Mr. Snowden—a man of strong mind and judgment in all things, worldly and spiritual, was considered a great acquisition to the eldership. I have often heard my father speak of the efficiency of Mr. Snowden and Mr. Denny, in church courts especially." (Mrs. Smith, April, 1883.)

HARMAR DENNY.

In 1745 two brothers, William and Walter Denny, of English parentage, came from Chester county, Pa., and located west of the Susquehanna, in what is now Cumberland county, Pa., near Carlisle. Subsequently William Denny married Agnes Parker, became a prominent citizen, and was the first Coroner appointed west of Carlisle. Their first child, Ebenezer Denny, was born March 11th, 1761. When only fifteen years old he was the trusted bearer of important dispatches to Fort Pitt and other places. For a time he commanded the quarter deck of a vessel bearing letters of marque and reprisal and bound for the West Indies. Subsequently he accepted a commission as ensign of the First Pennsylvania Regiment. He was present at the surrender of Lord Cornwallis at Yorktown, and was detailed to plant the first American flag on the British parapet. Then he served in the Carolinas and at a later period he was Adjutant to General

Harmar and Aid-de-Camp to General St. Clair. He was also one of the original members of the Society of the Cincinnati, founded in 1783. After the close of the Revolutionary War he came to Pittsburgh and was largely and successfully engaged in business. In 1794 he was appointed commander of the expedition to LeBoeuf, ostensibly to protect the Commissioners engaged in laying out the town of Presque Isle, now the city of Erie, but really to prevent the Six Nations from uniting with the Miami Indians against General Wayne. During the war of 1812 he faithfully met the extraordinary demands upon him to furnish supplies for the troops at Erie and elsewhere. He was a Commissioner of Allegheny county; its first Treasurer, in 1803, and again in 1808; and when Pittsburgh became a city, in 1816, he was its first Mayor.

July 1st, 1793, this Major Ebenezer Denny married Nancy Wilkins, daughter of Captain John Wilkins, Sr., and sister of Quartermaster General John Wilkins, Jr., and of the late Hon. Wm. Wilkins, who, in his lifetime, was a Judge, United States Senator, Minister to Russia and Secretary of War. His first child, Harmar Denny, was born in Pittsburgh, May 13th, 1794. He was named for the bosom friend and chivalric officer to whose staff the father had belonged. Harmar Denny pursued his preparatory studies in his native place, and graduated from Dickinson College, at Carlisle, in 1813. He was admitted to the Bar of this county November 13th, 1816, and was afterwards taken into partnership by his legal preceptor, Henry Baldwin, who at length became one of the Judges of the Supreme Court of the United States.

Mr. Harmar Denny soon became a public man widely and favorably known, and through his entire life he seemed to be more devoted to the general welfare of the people than to his personal comfort or private emolument. He faithfully represented his county in the State Legislature when the Pennsylvania Canal was a question of absorbing interest. He was a member of the National Congress for four successive terms, from 1829 to 1837, and throughout his eight years of service in that body he was the advocate of a protective tariff, as was evinced by his able speech of May, 1830, in reply to Mr. McDuffie, of South Carolina, and by his no less able speeches of June, 1832, and of February, 1833. He was a member of the Reform

Convention of 1837 and '38, which met in Harrisburg and Philadelphia, that prepared a new Constitution for this State. In that Convention he was a man of note, as is evident from his speeches and votes. In the Councils of this city and in other offices of trust, he was prominent and influential. He encouraged the construction of the Pennsylvania Railroad, and was the honored and efficient President of the Pittsburgh and Steubenville Railroad, upon whose bonds was the likeness of his own countenance. In every way he was the friend of Western Pennsylvania. The farmers derived no small benefits from the improved agricultural implements he introduced and from the blooded stock imported by him. He was fully identified with the cause of liberal education, was a Trustee of the Western University of Pennsylvania and a Director of the Western Theological Seminary. His library was large, well selected, and valuable; and in 1848 he was elected a member of the American Philosophical Society, organized in Philadelphia in 1743.

About the time Mr. Denny was admitted to the Bar, he made a confession of faith and was received into membership by the First Presbyterian Church of this city, to which Dr. Francis Herron then ministered so successfully. When the Young Men's Western Auxiliary Bible Society was organized in 1817, the year after the American Bible Society had been founded in New York, Mr. Denny was chosen its President, and at the first anniversary, November 3d, 1818, he delivered an address which was greatly admired by those who heard it, and was afterwards published in pamphlet form, a copy of which is now in possession of Rev. Joseph A. Murray, D. D., of Carlisle. Immediately after the delivery of this address, the venerable Rev. Joseph Patterson went to Mr. Denny's young wife and said: "You may be justly proud of having such a man for your husband." April 12th, 1829, he was ordained a ruling elder in this church, and most faithfully and acceptably did he discharge the duties of this high office, by the example of his own unblemished character and his active interest in all that pertained to the welfare of the church. As a member of the Session of this church, and of the higher ecclesiastical courts, he was modest and prudent, and his advice or opinion always carried great weight. When a member of Congress, he, with the Hon. Walter Lowrie and Hon. Theodore Frelinghuysen, formed the old Con-

gressional prayer meeting. He had been long and actively connected with the Western Foreign Missionary Society, founded and controlled by the Synod of Pittsburgh. And when, in 1837, the General Assembly of the Presbyterian Church organized its Board of Foreign Missions, he was made one of its first members. At the Baltimore Convention on the Observance of the Sabbath, November 27th, 1844, there were seventeen hundred delegates. John Quincy Adams presided and Mr. Denny was one of the three Secretaries.

On the 25th of November, 1817, Mr. Denny was married to Elizabeth Febiger O'Hara, daughter of General James and Mary Carson O'Hara. General O'Hara was a man of large enterprise and great foresight. He had been a Commissary and Quartermaster General of the United States Army during the Indian hostilities subsequent to the Revolutionary War; had been extensively engaged in business operations of his own: and had, in partnership with Major Isaac Craig, established the first glass works in Pittsburgh. Mrs. Denny was the elder daughter, and survived every other member of her father's family. She was a noble woman, an earnest and intelligent Christian, of great energy of character and of large hearted benevolence. After the death of her husband she lived nearly twenty-six years, dying January 18th, 1878, in the seventy-ninth year of her age.

Mr. Denny was tall, erect and dignified in appearance, but modest, courteous and kind. His character was symmetrical and well established. No one ever questioned his high sense of honor, his integrity, the purity of his life or the sincerity of his religious profession. His home was loved by himself and in it he practised a generous hospitality. Morning and evening he worshiped God with his household. His life was not a long one, but an active and useful one. After a lingering and painful illness, which he was enabled to endure with cheerful resignation, supported by the precious hopes of the Christian faith and soothed by the loving attentions of those near and dear to him, he peacefully entered into rest through death, January 29th, 1852, in the fifty-eighth year of his age. The Bar of Allegheny county, at a meeting presided over by the late Hon. Walter Forward, paid a high tribute to his worth and gave expression to the high estimation in which he was held. The corporations to which he had belonged, and the press of the

country, recognized his distinguished character and spoke of the deep sorrow so widely felt because of his departure. "The memory of the just is blessed."

FRANCIS BAILEY.

Francis Gelson Bailey was born at Bally Water, County Down, Ireland, on the 24th of February, 1797. When about eighteen years old he came to this city and engaged in mercantile business. His pecuniary means were not large, but the habits of industry acquired in the home he had left—where thrift was looked upon as almost necessary to respectability—and his energy of character, soon won him a place in the foremost rank of the business men of this region. His success here soon led his father and mother and the other members of his family, to come hither also and make this city their home.

In connection with his younger brother, Samuel, and his brother-in-law, Alexander Laughlin, he continued in the successful prosecution of various business enterprises until 1850, when, having accumulated a generous competency, he retired in a great measure from active worldly pursuits, not to spend the remainder of his days in idleness, but to devote them more fully to the good of his fellow men and the glory of God. The energy and industry of his business life was carried into the service of the church.

A child of the covenant and trained by a godly father, whom he greatly resembled, Mr. Bailey had connected himself with the church at an early age. In 1819 he became a member of the First Associate Reformed Church of this city, of which the late Rev. Joseph McElroy, D.D. was then pastor. In 1824 he united with this church because of the kindness with which he had been treated by its pastor, Rev. Dr. Herron, and also because his spiritual life had been greatly quickened, if not really begun, under his ministrations. The intimacy between these two devout men ripened with their advancing years and has linked their names together.

In 1827, with a heart warmed by a great revival with which this church had been visited, Mr. Bailey removed to East Liberty. At that time there was in that place a church building partly erected, on which work had stopped—a growing population and abounding wickedness. His soul was stirred within him

and he determined to have the house of worship completed and a church organized. To accomplish these things involved no small difficulty and self denial. On presenting the petition requesting an organization to Presbytery, he was met with the chilling statement: "There is nobody in East Liberty to make a church; there are no Presbyterians there with whom to form an organization." Mr. Bailey, with great modesty, but with characteristic ardor, replied: "There are plenty of people there, and we expect to have them converted, and then they will make a church." The church was organized; Mr. Bailey was elected an elder. The first pastor, Rev. W. B. McIlvaine, now of Monmouth, Illinois, for a time made his home in the family of Mr. Bailey. The Holy Spirit was poured out and many were converted. The large and prosperous churches now in what was then East Liberty, show the plentiful harvest yielded by the seed sown then by Mr. Bailey.

In 1841 he returned to the city, and was immediately elected to the eldership in this church, always so dear to him. In 1842 he became a Director of the Western Theological Seminary, and he was President of its Board of Trustees from its organization; and in the prosperity of that institution he took a deep interest.

The wife of Mr. Bailey was Mary Ann Dalzell, daughter of John Dalzell, of Oneida county, New York, who was the last of an old family of Scotch Covenanters that had established itself in County Down, near Belfast. His sympathies had been with the Irish rebellion of 1798, and becoming an active participant, he was compelled to emigrate hastily to America, leaving all his property behind, and it was confiscated by the government. A brother of Mrs. Bailey, Robert Dalzell, resided in Rochester, New York, and another, James Dalzell, in Columbus, Ohio. She was born in 1802, and died January 18th, 1869. In person she was tall, with a clear complexion, and she was at the same time possessed of a most happy temperament. To her no self denial was wearisome, if it would add to the comfort of her children, or others. She was always ready to encourage her husband in his work of Christian love and to rejoice in his success.

Before concluding this sketch of Mr. Bailey, I may say a few words of his contemporaries in the Session, whose names have not been mentioned. Hugh McClelland was never so happy as when listening to the gospel or sitting in the prayer meeting in

yonder upper room, leading the singing. So closely did he watch the walls of this building as they went up, that he could almost have counted the stones and the bricks. Bluff, honest and hearty Frederick Lorenz, was a man whose sincerity no one ever doubted. Alexander Laughlin was a successful Sabbath School worker, of most upright life, loved by all and devoted to the welfare of this church. Samuel Ray, gentle in manner, of few words, and wise in counsel, was one whose memory will be long cherished by those who knew him. Joseph McKnight! who of the older members of this church does not recall him? Warm hearted, impulsive, generous, ever ready to weep with the suffering and to encourage the unfortunate. John D. McCord, though a resident of Philadelphia, is here to-day. What manner of man he was and is, you all know. May it be a long time before any one will be called upon to write his obituary or pronounce his eulogy. Mr. Poindexter was a pattern Christian gentleman.

But Mr. Bailey had a closer companionship with Captain Robert Beer than with any other member of the Session. When one left the city the other went with him. At the summer resorts, wherever one was seen the other was not far off. Together they went up and down these streets and alleys, to the houses of the rich and the dwellings of the poor, to the fashionable parlor and to the bedside of the sick and dying. Of the salvation in Christ they spake to the giddy girl and to the dependent old woman, to the millionaire and to the beggar, to the aged or the little child. So much were they together and so much were they alike in spirit, that Mr. Robert Dalzell, of this church, named them the "Siamese Twins."

But at length Mr. Bailey's work was done. For more than a year and a half he glorified God in the fires, but his faith failed not. The last request which those around him were able to interpret, was, "pray." A few hours before his death, a friend, whose other inquiries had been answered by a slight elevation of the hand, asked: "Is Jesus still precious?" With sudden energy his hand was extended the entire length of his arm, as if he was about to take a solemn oath before God. That was a fitting close to more than half a century of faithful service to the divine Master. Mr. Bailey died at midnight, Thursday, August 4th, 1870, in the 74th year of his age.

SUPPLEMENTARY STATEMENT CONCERNING THE ELDERSHIP.

[After Dr. Allison's paper, Mr. Scovel made a *Supplementary Statement* with regard to the eldership, which (rewritten and enlarged,) is as follows:]

Some paragraphs at least must be allowed, besides what have already been allotted, and so well employed, on that succession of noble men in the eldership for which the First Church has often felt and expressed its gratitude. Taken as a whole, even within my pastorate, and how much more when taken through the century, the eldership has been remarkable as furnishing instances of all the finest types of Christian character. My heart, and many hearts, would overflow in testimonies to the gentle, the strong, the trustful, the aggressive and bold, the spiritual and prayerful men we have known in this relation. Their faith and their constancy are known to observation and tradition as well as by the results which they have wrought. And it is to be gratefully remembered that they have all been *of the people.* They have been selected with the insight of spirituality rather than for any external or even unusual intellectual qualifications. The fact that new elections generally succeeded revivals, is significant. So it was after the revival of 1827–8, when Denny, and Plumer, and Wilson were added, and after 1832, when Edwards, and Herron, and Laughlin, and Davis and Hanson were chosen : and so in our later history. During seasons of interest the people were more ready to see the need of more internal work, and had better opportunity to see who were fitted for it. The eldership has not been numerically large. We have had forty-nine elders in a century—while, for example, our sister First Church, in Allegheny, has had fifty-nine elders in forty-six

years. It is an evidence that the church does not meddle with them that are given to change, and is not likely to adopt the rotary system.

From 1819 the Session's office seems to have been increasingly honored. Up to that date Dr. Herron had examined applicants for admission to the church unaccompanied by the Session. But a resolution was then passed that "the Session, or a committee thereof," should be present at all such examinations, and the very sensible ground is assigned in the records for this action, that it was "desirable for the Session to know the congregation." A hint for to-day and all days. But a still broader one is found in the minutes of January, 1833. At that time the congregation (numbering four hundred and thirty-nine communicants,) was districted, and arrangements made for supervision by the Session, in the following admirable manner: "At a meeting of the Session in January, 1833—convened for the purpose of carrying into effect the recommendation of ye last Synod—and for promoting the interest of religion in this branch of the church—we have agreed to adopt the following plan for the above purpose, viz: The city to be divided into six districts, and the families in those districts to be visited by such members of the Session as are willing to undertake the duty, and that this duty shall be attended to previously to our next communion, and on every three months afterwards, when ye members of Session shall change their districts, so that each elder may have an opportunity of visiting all the families belonging to ye congregation in each year. The above plan was adopted and carried into effect. This plan was well accepted by the congregation and was pleasant to the elders themselves." The elders present when that record was made, were Snowden, Denny, Laughlin, Wilson, Edwards, Herron, Wright, Hanson.

That which stands written of the Session in 1839, may now, in 1884, be repeated with emphasis. "The eldership have generally endeavored to discharge their duty in the fear of God and with an eye to His glory, although sensible of many imperfections. The harmony and good feelings that exist among them and the respect and confidence of their brethren in the church which they have the happiness to enjoy, are by them justly and highly appreciated. It is a fact highly gratifying to them on review, that there never has been an appeal from any

of their decisions; and that their admonitions have always been kindly and affectionately received." [Judge Snowden.]

I think the three pastors of this century whose opinions are accessible, unite in saying that the First Church has been blessed with the best Session that ever was. They have been kind and firm. They have always moved together and have always been prayerful and solicitous for the good of the people. They have been faithful in the Sabbath School and full of sympathy for the suffering. [Perhaps they might have visited more.]

To the elders that are yet living, but removed from us to other fields of usefulness, either in this city or elsewhere, only the general tribute can be paid, that without the least exception their connection with official duty in this church was productive of good and their conduct an ornament to their profession and office. We rejoice in the remembrance of their fellowship and service, as well as in their continued and growing usefulness in other parts of the Master's vineyard; and shall keep them enrolled in our official history with mingled pride and thankfulness. Such special mention as time and space admit and information warrants, may now be given concerning others than those whose biographies have just been read.

The early non-attendance of our eldership at Presbytery was rather marked. When Mr. Barr first appeared with an elder in 1787, at Laurel Hill, it was one of the Pitts Township Session—Mr. James Milligan. The first appearance in Presbytery, really ascertained, is that of the entire Session in connection with the trial at the termination of the first pastorate, in June, 1789. In August of that year, Mr. John Wilkins appears as the first regular representative of the congregation. George Plumer appears in April, 1801, and Mr. Wm. Dunning in a later meeting of the same year. June 28th, 1803, Mr. James B. Clow appears. In October of that year, Mr. Wilkins is registered in the Synod as representative, and the entire Session appears on the record as protestants against the organization of a second church in the city. Then the body consisted of Messrs. Jeremiah Sturgeon, James B. Clow, John Wilkins and Wm. Dunning. From that time onward attendance is more regular, but still the Session evinced no fondness for the general work of the church courts. The beginning of influence in that direction seems to have been

at the accession of Mr. Snowden, in 1812, and its continuance by that of Mr. Denny, in 1829.

Of *Mr. John Wilkins* no more need be now said than to refer to his early zeal in gathering the people to organize and build, and to note that the period of his official service was one of the longest the church has ever known. He does not seem (according to the remembrance of Mrs. Eichbaum,) to have been willing to "lead in prayer and to serve at the communion table, until very late in life."

Mr. James Beach Clow is the second of our elders to appear in a marked way in the church history. For a long time he seems to have been the only elder who appeared at the communion seasons to assist Mr. Steele in distributing the elements. He was chosen an elder quite early in life, and his spirituality was always marked. Dr. Herron called him his "praying elder." His term of service was also long, though interrupted by removals. He was famed for his sweet voice, and led the devotions of the congregation for years. Many times have the dear old lines, "Come, Holy Spirit, Heavenly Dove," set the tone to the revival meetings as he set the tune to them. Such prayers to the Spirit have been often answered within these walls. In later life Mr. Clow *wrote out* his consecration to God, that he might be the better able to live the life of the Christian. The precious paper is still in the hands of his descendants, some of whom are still with us.

Concerning *Mr. James Cooper*, little information seems to be accessible. But fortunately the following reminiscence has been given by Mrs. Smith, [Miss Mary Herron.] "I only remember one of the number that were in the church Session when father was called, and that for the reason that he lived close by us; and his daughter, aunt Peggy Davis, as we called her, with all her oddities was a most excellent Christian woman and the delight of us young folks. Mr. Cooper was not a strong man, as far as knowledge of this world was concerned, but was wise in spiritual things. At first he was among the number that bitterly opposed prayer meetings and Bible classes and denounced father as a Methodist. But when I remember him he was an advocate for all that was good—an humble Christian trying to do what he could for the kingdom of Christ, and a devoted friend of my father." [April, 1883.]

Elder *John Hannen* was chosen in 1818, and remained in the office until 1828. Thereafter his work is found recorded in the history of the First Church of Allegheny, of which he was one of the originators. There and here he manifested the same graces. For his remarkably earnest and affectionate character, he was called "the beloved disciple." Many remember his old-fashioned ivory headed cane, his sedate but cheerful demeanor, and his intimacy with his pastors, Drs. Herron and Swift, his consistency in everything and his fervent efforts to bring souls to Christ. One writes that he "was an excellent member of the First Church (our church,) Session in things spiritual; but I always dreaded meeting him, as he would speak on the subject of religion, which was not palatable at the time." [Mrs. Mary Smith, 1883.] Dr. Elisha Swift said of him, "He was pre-eminent among the entire eldership of these cities, for the depth and vigor of his piety and the abundance of his efforts to do good. The lineaments of his countenance bore the impress of the tranquility of his mind and the kindness of his heart."

Mr. William Plumer, chosen in 1829, removed before many years to New Albany, Indiana. There as here, he was known most favorably as consistent, intelligent, and devoted. He was specially active in Sabbath School work, and it is a singular fact that a large part of the Sabbath School training of your last pastor (and the entire Sabbath School training of his wife,) should have been under his superintendency. The reflection makes me all the more certain that we were "nourished up in sound doctrine." [Mr. John Bushnell, who united with this church in 1828, was also assistant superintendent, for many years, of the New Albany school, and a fit companion and friend for Mr. Plumer, and is yet honored for a more than fifty years eldership in the First Church of New Albany. It is a joy to have the privilege of recording in this way our sense of obligation to these two excellent men, whose prayers and godly example perpetuated the influence of this First Church in that one, and aided to prepare those who have been last your helpers in the work of Christ. Certain Sabbath School boxes in use in the old lecture room we recognized at once as the familiar appliances of the Sabbath School of our childhood.]

Mr. James Wilson was chosen an elder in 1829. The following obituary was published shortly after his death at an advanced age:

[From *Presbyterian Banner* of March, 1883.]

In Memoriam—James Wilson was born in Mifflin township, Allegheny county, Pa., April 15th, 1793, and died January 31st, 1883, at his residence, No. 38 Darragh street, Allegheny City, Pa.

Nearly ninety years old! How long it seems to us! How short it must now seem to him! He had thoroughly learned the lesson of that great life-Psalm of "Moses, the Man of God," and had lived wisely as well as long. He began by being a man of *enterprise*. Among the earliest and then most successful of all our merchants was he. Yet earthly good never made him less than a man of *principle*. When it was not at all a popular thing to do, he, with one other, founded about 1815 the first Sabbath School for colored children in this city. Later, his leaving the church of his early choice to help establish another (New School), was equally due to what he held as conscientious conviction, and his honesty was never questioned. He was nevertheless a man of *peace*. He knew how to hold convictions and obey them without disparaging the convictions and conduct of others. He seemed to arouse the least possible antagonism in others, and I never heard him say an ill word of any other man. And these things grew directly out of his being a man of *piety*. Other features of his character were plain; this was striking. He made a confession of his faith in connection with the First Church nearly sixty-five years ago, going with trembling steps but with firm faith to the pastor who for so many years thereafter was his firm friend. He meant what he said in that pastor's study. He ratified it by his life. He was from the first punctual in every religious duty, and soon came to be depended upon by the church. He was closely associated with the first subscriptions taken for mission purposes, and has shown me the books, in which Dr. Herron leads the list. He was among the company which, more than fifty years ago, formed the Allegheny County Bible Society. In April, 1829, he was chosen an elder with Harmar Denny, and no name appears more regularly on the list of meetings or more frequently on committees charged with difficult duties. In the great revivals of the church's history he was deeply interested, and loved the memories of those times of refreshing. After an interval, in which he wrought earnestly in another church, he returned to the First. Older now, his was mainly the life of love of the ordinances and of prayer. The early Sabbath morning prayer meeting was his delight. As he came out of its room and the pastor entered it, the latter was sure of a warm greeting, and felt the stronger for knowing that he, and others of like spirit, had been praying so close to the pulpit. He bore his advancing infirmities with exemplary patience, and submitted calmly to the severer trials of the death of his two sons, the first in 1880, the second in 1881. He received with appreciation and returned in affection the unremitting care of the faithful companion of his life (ten years ago they had celebrated their golden wedding) and of the four daughters who survive him. His end was "peace." No clouds. No shadows even. He had long "walked with God," and he is not, be-

cause God has taken him. His character, his life and his death, are trophies of grace and treasures forever to his family and the church.

S. F. S.

Mr. John Herron was chosen to the eldership in 1832. His sound judgment and firm character were always relied upon. He removed to Minersville and gave himself and his property to the work of building up the much needed and always useful church there. He always loved this church, and many of his descendants have worshiped here; but the record of his life work properly belongs to the history of that part of our city's growth in religious things. He was distantly related to Dr. Francis Herron and much esteemed by him. His influence was for many years a marked and constant force in behalf of all that was good.

Mr. John Wright was also chosen in 1832. His was the disposition to be energetic and aggressive in Christian work. Among the very earliest was he, with his warm friend, Mr. James Wilson, to engage in Sabbath School work. Mrs. Mary Smith, in 1883, thus wrote of him: "For many years he was the efficient superintendent of the Infant School. With one or two others, he thought that the church did not take decided enough ground on the subject of slavery. They withdrew and formed a church organization that came to naught. Later it became the successful Central Church. To use his own language, he 'repented in sackcloth and ashes' the rest of his life. During the prevalence of the cholera, he lost his wife and two of his sons. He then removed to a farm in Westmoreland county, where he lived a useful life until his death, about two or three years ago." I heard often of Mr. Wright's continued activity as well as of his former efficiency in the First Church. Occasionally he visited the city in later years, but it was my misfortune never to have been able to see him.

Mr. Alexander Laughlin was another of that number upon whom the hands of the church were laid in 1832. He lived a life of consistent piety and was specially gifted in prayer. It was his constant and his latest language. The Session put on record the following minute, at the close of his long and useful life, in 1867:

WHEREAS, it has pleased Almighty God to call away from earth His aged servant, *Alexander Laughlin*, an elder in this church, our associate and brother: and

WHEREAS, by this dispensation of Providence the church has lost a zealous disciple of the Lord Jesus Christ, this Session a faithful member and a venerated co-worker and counsellor, his family a beloved husband and father, and the world the beneficent example of a Christian man: and

WHEREAS, we all have admired and loved our departed brother, and now revere his memory; therefore, in testimony of our profound regard,

Resolved, That we submit to the decree of Omnipotence with humility; that we recognize in it the hand of a merciful and gracious Father, and worship reverently at His feet. "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

Resolved, That while mourning the decease of our dear brother, "we sorrow not even as others which have no hope," but with confidence in the promises of a covenant-keeping God, and in the confident belief that he who has served Jesus Christ these many years through temptations and trials, is now forever at rest. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Resolved, That we recall his presence among us with unfeigned pleasure, and his counsels with profit; we review with honor his long life of humble piety, and remembering his faith and works, we pray that a double portion of his spirit may descend upon us.

Resolved, That we sympathize deeply with his bereaved family in their affliction, and yet entreat them to be comforted—to address their prayers to a gracious God; to put their trust in His might and love, assured that He does all things well.

"The Lord bless them, and keep them, the Lord make his face to shine upon them, and be gracious to them; the Lord lift up his countenance upon them, and give them peace."

Here let me group the three elders elected in 1840, all of whom have left precious legacies of earnest work:

Mr. Frederick Lorenz was well known in business relations and faithful in all church duties. He was on the building committee of 1851–3, and gave the work much time and attention. For simplicity and sincerity of character he will be always remembered.

Mr. Hugh McClelland was specially useful in all prayer meeting life and work.

Mr. R. W. Poindexter's activities in the early Sabbath School work are recorded in McKnight's Sabbath School History. He was stately and kindly too. He had been a teacher before his business career, and possessed considerable literary taste. He was most thoroughly the gentleman everywhere.

Of the twenty-seven elders chosen during the first seventy-one years of our century, none survive except Mr. Richard Edwards, the faithful elder of the Third Church, whose presence and words last year at the "Jubilee" of that church, makes us regret the more his absence from our "Centennial." May he be restored and spared for other years of consistent life and great usefulness.

In 1855 four additions were made to the eldership—the large ingathering of 1851, the completion of the new church building and the rapidly growing congregation pointing evidently to this step. Of these but one survives, *Mr. John D. McCord,* (now of Philadelphia—an elder in the Spruce Street Church,) whose presence with us, whose satisfaction in all that is cheering in our outlook, and the warm clasp of whose hand are evidence that he will never forget the church he first loved and served—as it surely will not forget him.

Mr. Samuel W. Spencer (of that four) was not spared long to discharge the duties of the office to which he had been earlier unwilling to be elected, but he had so earnestly engaged in other duties that his memory will be cherished carefully. He died in 1856, March 12th, aged sixty years. He came to America in 1816, and to Pittsburgh in 1821. Born of Christian parents, (a mercantile family in Londonderry,) he *first* settled himself in a church, then in business. Here he was successfully engaged from 1821 to 1850, when he retired. That year he formed his connection with the First Church. He was the Treasurer of the Building Committee for the new church, and gave an immense amount of time and attention to the work. He was the intimate friend of Mr. Francis Bailey, and Dr. Paxton wrote one of his sons, after his death, thus: "In the loss of your father, I feel that I have shared your bereavement. During the short period of his official connection with our church, I learned to love him very much, and to lean upon him as a judicious counsellor and efficient help. Oh, how earnestly did he follow Christ! 'For him to live was Christ, to die was gain.'"

At a meeting of the Board of Trustees of the First Presbyterian Church of the City of Pittsburgh, held on Saturday, the 15th day of March, A. D. 1856, the following preamble and resolution were offered by William McCandless, and unanimously adopted:

We are called upon again, in the Providence of God, to mourn the loss by death of one of our number.

Mr. Samuel Spencer is gone, and the "place that knew him once shall know him no more." As a member of the Board he was kind, affable and courteous; as our Treasurer he was strict in his integrity, and as a man we loved him for his great kindness of heart and his manly deportment in all his intercourse with us. Chosen from the congregation by his fellow communicants to the office of ruling elder in the church, and having but a few brief days before entered upon the duties of his office, we have been permitted to see his Christian bearing in all its beauty and simplicity, his sympathy, his love of Christ, all blended in beautiful harmony and displaying the brightness of the Christian's life. But the summons came and found his lamp trimmed and burning, waiting the coming of the Bridegroom. His Redeemer has called him home, to join in the chorus of the redeemed in heaven. Thy will, O Lord, be done, not ours.

Resolved, That we cherish the memory of our brother and friend, and as a remembrance of him, we direct this preamble and resolution to be entered at large on the minutes, and that a copy be furnished to his surviving relatives.

WM. McCANDLESS,
Secretary.

Mr. Samuel Rea, one of the four chosen in 1855, was one of the manliest figures and solidest characters of our church history. He made his way among men by unquestioned integrity and sound judgment. As an intelligent hearer of the gospel he had no superior. Well I remember his face the first day I stood before the congregation, and I have always missed it since God took him. He was fond of sacred song, long a member of the volunteer choir, and often relied upon at social meetings to lead the singing. He was pre-eminently the *counsellor* of the Session, and both pastors since 1855 knew the soundness and sureness of his convictions. He was certainly one of the firmest men ever known here, while never dictatorial or opinionated. The following is the Session's record of appreciation :

Nearly a quarter of a century has passed away since elder Samuel Rea was called by the united voice of the people of the First Church to serve them as a member of its Session. These swiftly flying years have but confirmed the wisdom of their early choice, as they daily brought into clearer light and beauty the noble traits and Christian graces which first attracted their notice.

Throughout his active and useful life he fully deserved, as he always received, the confidence and regard of all who knew him. From the large circle who knew him intimately, he received, to the fullest extent, their abiding esteem and most complete confidence.

His modest self-depreciation, and quiet demeanor, were only equaled by the well formed judgment and conscientious purpose which helped to make his counsel so highly valued in church and society. No experiences of life could take from him a life long trust in God's goodness, and a cheerful faith in his fellow men, which bore constant fruitage in kindly words and deeds and loving prayers.

The unvaried testimony to a life without reproach from those who met him daily amid the thronging pressure of business activities, is but the fitting counterpart of ours who knew and loved him in the closer relations of church and home life. There are many to rise up and call him blessed for his example, counsel and help: and we confidently believe he has received the benediction of the Master: Well done, good and faithful servant, enter into the joy of thy Lord.

We shall cherish the remembrance of his character and example for ourselves, and will commend it to the membership of the whole church he so devotedly loved and so faithfully served, as another link in the chain of precious memories which, for nearly a century, God has been weaving for the comfort and edification of His people here.

"The fathers, where are they?" But "our hope is in Thee."

[Entered by order of Session, November 3d, 1878.

D. ROBINSON, *Clerk.*]

Mr. Robert Beer was the last to leave us of those elected in 1855. His early youth was spent in the hardships of frontier life, and his early manhood was employed in varied undertakings, almost always successful, which made his name and form one of the best known of our older citizens for years. There was a singular purity and love of religion in him from his youth up. He has told his friends that he sometimes came to town unprepared to appear in church as he wished; but, while other men roamed the streets, he would sit on the stone steps "in his tow-clothing where he could *hear*," and then get away before the congregation was dismissed. He was our type of a perfectly sensitive conscience, and an absolute determination to do everything that was right. He was as careful of the feelings of others as he was careful, in later years, of exposing himself to a "draught." He loved the house of God, and made the gift that completed the pure silver of the communion service, and ordered the tablet which commemorates Dr. Herron. His visiting with elder Bailey (as Mr. B.'s Lieutenant, he used to say,) for twenty years, made him known to hundreds of Christian families. He taught at almost the beginning of the Sabbath Schools, and approved the motion to buy the "sweet cakes" which garnished the first anniversary festival for the children. The Session were often his guests that

he might share in its counsels, after it became too great an exposure for him to venture out at night. Once he said, what deserves always to be remembered as a way of decision for a perplexed soul: "It has been a little dark with me, lately: but I know this, anyhow: "*Whatever's for Jesus Christ, that I'm for.*" The Session entered this expressive minute at his death:

Elder *Robert Beer,* for more than half a century an honored and consistent member of this church, and for twenty-five years past an esteemed member of its Session, departed this life on the 24th day of May, 1880.

For a number of late years, Mr. Beer was, in this Session, the only remaining representative of a worthy body of men, who many years since were chosen by the congregation to rule over them in spiritual things. A noble company of men indeed they were, well deserving the respect and affection which the people of the First Church had been accustomed to pay them: and among them all there was no one to whom these were more universally given than to him whose absence we now mourn.

His daily life among us for all these years was so steady a flow of kind and loving deeds, so deeply marked by a simple and unaffected piety, a humble estimate of himself, and a conscientious fear lest he should in any way give offense to any of his brethren: so full of generous charities to the poor, and so liberal in gifts to all the work of the church at home and abroad, that these virtues became so much a part of himself, that to remember him, is to recall them also.

He has entered into his rest, full of years, rich in faith, and we doubt not has received his Divine Lord's welcome: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

Of the four elders elected in 1862, two are in service elsewhere, (Messrs. Renshaw and Spencer,) two are with us still, (Messrs. Robinson and Davis,) and one has been called to his reward. *Mr. Joseph McKnight* will always be remembered among us by his tenderness, his kindness to the poor and his ardent interest in the instruction and salvation of the young. Who will ever forget his pleadings to children *not* to defer (as he had done,) the acceptance of Christ until childhood had passed! Most, perhaps all, of the young ladies of his Bible class, became members of the church. [Two of them are now married to ministers.] He was a most genial companion and had the warmest of warm hearts. The record made on the Session's minutes is as follows:

Elder Joseph McKnight, greatly beloved by the people of the First Church, and for ten years past a member of its Session, departed this life on the 25th day of the past month, (October, 1872.) He was suddenly

called, it seemed to us who remain, from the midst of unfinished business plans, an endeared family circle, and abundant church labors in which his heart and his hands were warmly engaged, to the higher companionship and restful activities of heaven. But as we remember his frequent mention during the past months of his probable early decease, we are assured that he had learned, "that as you work, your heart must watch," and was ready and waiting when the Master called.

The pastor and Session would bear their sincere testimony to the Christian character and labors of one whom they both loved and honored, and whose death they deeply deplore. Full of generous impulses, and wise in counsel, ready to every good word and work, yet averse from much publicity, kind to the poor, and open handed in support of the work of the church at large, we shall remember with profit, the warm hearted zeal of our departed brother for the spiritual interests of Zion, but most gratefully do we call to mind the tender concern he seemed always to have for the salvation of the children and young people of this church and congregation.

We thank God for the grace He bestowed upon His servant while living among us, for the "hope in his death" and for the "exceeding great reward" upon which he has entered.

Of those elected in 1868 two are now connected with the East Liberty Church (Messrs. Wishart and Dickson) and two are dead. One of these remained but a short time with us before removal and the other served but about eighteen months and then went on to the higher service.

Mr. Ebenezer T. Cook was the youngest elder (save one) this church ever had and the only one to die among us in youth. He was an honest convert and a devoted Christian worker, Secretary of the Young Men's Christian Association of the city and an elder in the church within about one year. So quickly did one follow upon the other that it would seem to be God's purpose to show how much can be done by a devoted soul in a brief life.

The Sessional record reads thus:

Ebenezer T. Cook, aged twenty-eight years, admitted to the communion of this church, upon profession of faith, March 7th, 1867; ordained an elder therein, March 2d, 1868; entered into rest, October 13th, 1869.

How brief the record! He put his hand to the *plow*, and lo! it was a *palm*. He walked with us here but a few days, yet long enough to awaken in our hearts the most hopeful anticipations of an honored and useful life; long enough to win the esteem and affection of all who knew him; long enough to make his example a cherished remembrance among the young men of the church, and "in the morning" the Master called.

"I had much work laid out for Jesus," he said, "but others will do it better;" and so, content, he passed into the "land of cloudless sunshine where Jesus is the King." We cherish his memory. The mention of his name among us is an argument for consecration, a stimulus to labor, and a plea for patience. Lord Jesus, help us each to follow him as he followed Thee.

The two elders elected in 1860, (Messrs. J. E. Ayers and Henry Forsyth,) both removed after a few years of earnest service, which they continued elsewhere.

The present Session is composed of the two already mentioned, chosen in 1862, of the three chosen in 1873, (Messrs. John A. Caughey, A. M. Marshall and James Laughlin, Jr.) and of the four chosen in 1879, (Messrs. Samuel A. Espy, Chas. Holmes, James L. Marshall and John T. Daniel). May the same confidence and esteem which has so marked the past relations of the church and its Session continue to be manifested to them and to their successors forever. Thus shall the church "have rest and [be] edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost [be] multiplied." (Acts ix:31.)

The following reminiscences of the Rev. Dr. Richard Lea are printed here as mainly referring to this portion of the history, and may well stand as "provoking to love and good works" all who follow in the succession of the eldership:

PITTSBURGH, May 3d, 1883.

DR. SCOVEL:

In the year 1823 Rev. Dr. Herron had his famous Bible class. At first nearly the whole church attended—the aged members sitting in the gallery, or back seats, the younger ones around the pulpit. It almost entirely consisted of question and answer; the more advanced scholars frequently questioning the Doctor. No text book or commentary in class. That winter I joined the church.

Elders: *John Hannen*, "an Israelite indeed, in whom there was no guile;" *Wm. Blair*, a stern, good man from the north of Ireland; *Judge Snowden*, an accomplished, Christian gentleman; *Father Cooper*, the terror of all young applicants, whom he always questioned on "Hopkinsianism." Mr. *James Clow*, the singer, had moved to Beaver county. These all *ruled* the church and *obeyed* the Doctor. *Mr. Evans*, with his tuning fork and music book, stood before the pulpit and led the mechanical part of the singing. Dr. Herron relished "Pisgah," and the chorus of "Silver Street." He knew no more of other tunes than did Frederick the Great. The

elders who succeeded these five you can trace in the records. *Hugh McClelland* led the singing at the prayer meetings of the "revival." Harmar Denny was very dignified in his appearance, and one of the finest figures as a "cavalry officer" when the company trained at the lower end of Liberty street. *Mr. Hanson* was quiet. Your friend *William Plummer*, had a kind manner—the voice and manner of *John Bushnel*, soft as a lady's. *John Wright*, faithful unto death. *James Wilson*, always reliable. *McCord*, gentlemanly. *James Marshall*, impetuous, mostly right. *Robert Beer* nearly idolized successively his three pastors. *Francis Bailey*, everything that an elder ought to be!

Now, if I do not stop, you will cry out as Festus did to Paul; and if so, I believe I should make the same reply. William Plummer had two brothers. George studied divinity; left our body. Thomas, in his will, left a legacy for First Church Sabbath School, which first built a school house, then, under Judge Porter and others, it became the Sixth Presbyterian Church. I think John Herron, of Minersville, was once an elder in the First Church; at any rate, he was a godly man.

I think it is not too much to say that the Western Theological Seminary, in its earlier years, was sustained mainly by the First Church. Dr. Herron's casting vote decided its location, and he pressed a willing people often to the verge of endurance for its support. When I was appointed agent to raise $10,000 for its endowment, I was empowered to say that Michael Allen would pay the tenth, and that a son of elder Blair paid my traveling expenses. There was then a great cry against agents, but one thus heralded could not be spoken against. The Western Foreign Missionary Society was born in the little lecture room back of the old church building. In Dr. Herron's parlor, John Breckenridge succeeded in raising a pledge for $10,000 for his "educational scheme," which he avowed was absolutely necessary to ensure the success of his plea elsewhere. The late James Laughlin was useful to you. His presence always recalled to memory his brother, Alexander Laughlin; and the late James Dalzell was linked in memory with his noble brother John.

Dear brother, is young Pittsburgh equal to old Pittsburgh in solid worth? Can you mate those who labored with Herron and Paxton? I hope so!

The Richard Lea of 1823, aged thirteen, subscribes himself,

Yours,

R. Lea. [1883.]

[Received May 3d, 1883.—S. F. S.]

The following full list of elders, with date of election, is printed here for convenience of reference:

	In Office in
Robert Galbraith	1789
John Wilkins	1789
Wm. Dunning	1789
George Plummer	1801
Jeremiah Sturgeon	1803
James B. Clow	1803
John Wilkins	1803
Wm. Dunning	1803
James Cooper	1811
[As early as 1803.]	
James B. Clow	1811
	Ordained.
James Brown	1812
John M. Snowden	1812
Wm. Blair	1818
Thomas Hazelton	1818
J. Thompson	1818
John Hannen	1818
James Sample	1827
Harmar Denny	1829
Wm. Plummer	1829
James Wilson	1829
John Herron	1832
John Wright	1832
Richard Edwards	1832
Alexander Laughlin	1832
James H. Davis	1832

	Ordained
James Hanson	1832
Frederick Lorenz	1840
F. G. Bailey	1840
Hugh McClelland	1840
R. W. Poindexter	1840
Samuel Spencer	1855
Robert Beer	1855
Samuel Rea	1855
John D. McCord	1855
David Robinson	1862
Joseph McKnight	1862
Joseph W. Spencer	1862
John A. Renshaw	1862
Robert S. Davis	1862
J. W. Wishart	1868
James Dickson	1868
E. T. Cook	1868
Robert A. Clarke	1868
J. E. Ayers	1870
Henry Forsyth	1870
John A. Caughey	1873
A. M. Marshall	1873
James Laughlin, Jr	1873
Samuel A. Espy	1879
Charles Holmes	1879
James L. Marshall	1879
John T. Daniel	1879

At the conclusion of this paper, the Rev. William Miller, pastor of Beulah Church (Presbytery of Blairsville), being introduced, presented the congratulations of that venerable church. Mr. Miller called to mind the fact that in the first pastorate, that of the Rev. Samuel Barr, the church of Beulah (then known as Pitts Township Church,) was associated with the First Church in the call, and the two constituted the charge. He referred to the fact that the church of Pitts Township made a call upon the Presbytery for help, similar to ours, and very soon after it. As the First Church appeared alive at the April meeting, the other appeared at the October meeting of that same eventful year, 1784. Some pleasing facts were given concerning the early friendship between the pastors and the churches, and intelligence

given of the steady life and growth of the Beulah Church. Though we had been independent of each other since 1789, there had always been many bonds of intimacy and fellowship between the congregations. Mr. Miller intimated that there would be a celebration of their centennial in October, and invoked the blessing of God upon the work of the century to come.

The Rev. Wm. Robinson, pastor of the Providence Church, Allegheny City, followed. Mr. Robinson claimed a certain affinity with the old church, which he defined as—because he had married one of the sisters—that of a brother-in-law. He had worshiped here when a student at the Theological Seminary and had always known the work and history of the church. His own charge, which had been indeed a "Providence" to many in spiritual things, had originated in the faithful work of one Christian woman of this church [Mrs. R. W. Poindexter], who, many years ago, and assisted by two theological students, had planted the church by organizing a Sabbath School in a lager beer hall. The congratulations and best wishes of Mr. Robinson were expressed with great fervor and found an echo in many hearts.

Thus closed the more formal exercises of the occasion. A few words from Dr. Cowan, announcements for the evening social meeting, and the audience separated.

TUESDAY EVENING.

APRIL 15TH, 1884.

REMINISCENCES.

Very early in the evening the people began to assemble in the lecture room and Sabbath School rooms. These, because of their perfect adaptation to all the demands of the occasion, gave new cause of thankfulness that they had been completed. Busy hands had arrayed them most tastefully, and the scene presented as the upper floor with its tributary rooms and galleries were filled with happy throngs and became vocal with eager greetings and bright with the good cheer of Christian fellowship, renewed in many instances after years of interval, was one long to be remembered. The contrast with the homeless condition of the infant church, utterly unfurnished a century ago for either work or worship, pressed itself upon many hearts. How gladly were welcomed some of the aged members who made special exertions to attend the re-union. Reminiscences too sacred for the public services, came up to mutual remembrance. There were moistened eyes too, as well as merry faces, when the thought came of some the church had loved and honored, who seemed but a few years ago quite as reasonably to anticipate mingling in these pleasant festivities as any who were present. But as they were remembered, who can say they were not in some sense present joying and beholding the order?

Below, most admirable arrangements had been made for just such refreshments as best helped, but would not hinder the re-

uniting of a family so widely scattered. Children and parents (and some grandparents) were there together, and many helpful ones of former days came with many representatives of sister churches, at the widely circulated invitation of the committee. The reputation of the old church for hospitality, suffered nothing in connection with the ample and admirable arrangements of the evening. The present membership seemed to vie with each other in doing the utmost of each to make the occasion pleasant to former members and older members, and reassuring as to future attachment to the dear old church.

About nine o'clock the throngs were gradually transferred to the main audience room. They were welcomed there with an anthem by the choir, whose magnificent choral singing throughout the exercises had lent so much of devotional interest to the occasion, and to whom most earnest thanks are due.

It was greatly to be regretted that a sudden indisposition prevented the attendance of Dr. Paxton. Many had anticipated that his reminiscences would prove one of the most delightful and valuable features of the whole occasion. Addresses, impromptu, were made by a number of those present, of which such imperfect fragments as can now be gathered are presented.

It was fitting that the first of these kindly expressions should be made by Dr. E. P. Cowan, the already well known and beloved pastor of the Third Presbyterian Church. Though so recently come among us, one of his first duties had been to conduct the semi-centennial festival of the Third Church, and thus he had learned to know the mother church in studying the childhood of the daughter. Dr. Cowan happily mingled the grave and the gay in congratulating the church upon the long period of life now passed. The assurance that the First Church was "orthodox," was received with merriment enough to make it evident that the community understood the constancy of the old congregation. The warm and hearty words of Dr. Cowan found their echo in a freshened sense of the tender ties with which the First is bound to the Third, and a quickened desire for its prosperity and special blessing upon the faithful labors of its present pastor.

Mr. John Renshaw being called upon in behalf of Shadyside Church, responded in remarks which referred to his memories of the time when he was connected with the old church. Mr.

Renshaw had been an elder in the First Church, and was really the founder of the Shadyside Church. It was a gratification that one honored in both congregations and so trusted in the whole community, could be present to represent one of the most flourishing of the younger churches into which the life of the old church has freely entered.

The Rev. N. B. C. Comingo (of a suburban church,) would have been designated by his name, (Neville B. Craig,) even had he not been by the esteem in which he is held by the present membership of the First Church. His presence was a peculiar pleasure, accompanying as he did, his mother, whose name is connected so prominently with the earliest activities of the young women's first associations for missionary work. Mr. Comingo mentioned the fact, scarcely to be paralleled, that *six* generations of the family to which he belonged had worshiped in the church since its origin in 1784. He recalled the accounts of the past which he had heard from others, and spoke of the blessing which had come to the city and community through the steady life and work of the First Church during its completed century.

The earnest and vigorous pastor of the Sixth Church, the Reverend H. C. McClelland, spoke of the early relations of that church to the First, of the constancy which had been characteristic of the First Church history, of the solid (and in length abundant,) pulpit instruction which had been given to theological students and others who worshiped here: and, true to his own burning zeal, exhorted the church to a devotedness which should surpass its past in bringing many sons unto glory.

Mr. William Little, being introduced by Mr. Scovel, spoke as follows:

Ladies and Gentlemen: When I was a little boy, nearly three-quarters of a century ago, I sometimes declaimed a little speech commencing in this way:

"You'd scarce expect one of my age
To speak in public on the stage."

If such a thing would be unexpected in a boy scarce three feet high, how much more so must it appear for one who has passed the allotted period of man's life, thus to make an exhibition of himself.

My only excuse for such conduct in one who ought to know better, is that my friend Mr. Scovel must be held responsible, and it happened in this wise:

Some time since I met the Doctor, and in conversation with him on the approaching centennial celebration, I innocently remarked, "Do you know, Doctor, that I am perhaps the only living person who was baptized by Mr. Steele, the predecessor of Dr. Herron?" "Is that so?" said he. "Then we must have you at the anniversay." "Certainly I will be there, if alive," said I, not dreaming that the Doctor had any hidden design upon me. Accordingly I came here to-night, on invitation of your committee, and now learn that I am expected to exhibit myself as a veritable *antique*. [Laughter.] You know that connoisseurs in gems are particularly delighted if they can obtain one of undoubted antiquity, and if it is a little battered, if it only gives undoubted evidence of age and original purity, it is prized accordingly. Whether these qualities will apply to me or not is for you to judge. As to the antiquity there can be no doubt, and so I now present myself before you, as a veritable antique in a tolerably good state of preservation.

To prove my title, I believe I am expected to relate some reminiscences of the olden time when this old church was young.

In this matter I have been largely forestalled by my venerable friend, Rev. Richard Lea, who this afternoon gave a very full and succinct history of the earlier men and days of the church, leaving but little for me to say, and I might stop just here, and say in the words of another, slightly altered, "which I saw, and part of which I was." Mr. Lea, himself, is an antique gem of purest water, and I gladly here drop a tribute to the worth of a man who, from boyhood up to the mature age at which he has arrived, has truly borne the reputation of being "an Israelite indeed, in whom is no guile."

I remember, with great distinctness, all the venerable men whom he mentioned as the pillars of the church under Dr. Herron's administration—Elders Cooper, Hannen, Snowden, Spencer, Wright, and many other worthies as they ministered at the altar of their Master. I recall also, in my mind's eye, the noted old families of Pittsburgh who occupied the large square pews in the front part and corners of the church. The old square church, built as you have heard, over the original

log house, the addition of the wings, the hanging of the elegant chandelier presented by General O'Hara, all are as fresh in my recollection as if of yesterday. You will excuse me, I am sure, if I relate an anecdote or two of that odd genius who for so many years officiated as sexton of the church, to the great comfort of the congregation, and afterwards to their intense amusement. I mean Archie Henderson. As to the church, it was always kept in complete order; dirt and dust were strangers to the place. But Archie did not like boys and dogs. He was the terror of all bad boys, but to dogs he had a particular aversion.

In those days there must have been more dogs in proportion to the population than at present, or else they were more piously inclined, for certain it is, they very often intruded their presence in the church, to the great disgust of the sexton. He was always, however, equal to the occasion, and arming himself with a cudgel, he would follow the unhappy canine all through the house, until an opportunity to inflict corporal punishment offered, when down came the club, and loud rose the lamentations of the unfortunate cur, whilst the congregation, to their shame be it said—laughed.

On one occasion, an unlucky dog in search of his master got far into the church before he was discovered, but he was pursued with relentless vigor until cornered. Archie seizing him by the neck, was carrying him howling from the church, when Dr. Herron stopped in his sermon. Archie noticing the stop, turned round and waving his hand to the Doctor, exclaimed, "Go on, Doctor, go on; never mind me." Imagine the situation if you can.

He had a great regard for the proprieties. One day one of Dr. Herron's daughters thought she would take a seat in the gallery. This did not suit the sexton's ideas of propriety, so stepping up softly to where she was sitting and reproving her sharply, he took her by the wrist, led her along the gallery, down the stairs and up to the pastor's pew, and seating her in her proper place, walked off.

The chandelier presented by General O'Hara, was a never ending source of delight to him, as it was to the *boys*, who often went to church just to see it lit up "*at early candle light*," (as Dr. Herron's announcements always were made for evening service.) It was a very handsome affair, and it was a treat to see Archie

light it up for service; each sperm candle had been previously tipped with turpentine so that as the torch touched it it went off in a bright flame, and as the hundred candles were thus lighted one after another, in rapid succession, it was a source of never ending pleasure to Archie and the boys, of whom it need not be said (perhaps) your speaker was one.

Mr. Lea, in his address, remarked on the extreme nicety and accuracy with which he dug the graves of the people. It was his great pride to have an exact fit, and the soil being well adapted for this, he never failed. (In parenthesis I would here say, that in those earlier days the dead were buried in plain coffins of cherry, walnut or mahogany, and not in the extravagant caskets, so called, of the present day.) But Archie's day at last came, and the problem was solved, "Who should bury Archie Henderson, when he had buried everybody else?"

It was not my privilege to attend a Sabbath School in my boyhood. I do not remember any such in immediate connection with the First Church. *My* Sabbath School was by my mother's side. Every Sabbath afternoon I was expected to recite the Shorter Catechism, until at last I knew every word of it from beginning to end; but we did have Bible classes conducted by Dr. Herron himself in the church building on Sabbath afternoons in the winter. These were attended by the older boys and girls, and by many young men and women, and were interesting and instructive occasions; a portion of the Scriptures being under examination, and each person being expected to be prepared to answer any question put to him or her.

Here I first met Richard Lea, a long headed boy, who thus early was remarkable for his good behavior and studiousness, and was even then predestined to be a preacher of the gospel.

But as the hour is late and Presbyterian bedtime (as it has been called to-night,) being near at hand, I must bring these desultory and unprepared remarks to a close, and commending your venerable church to the fatherly care of that good Lord who for one hundred years has prospered you so largely, I pray that the future may be as the past, but yet more abundant.

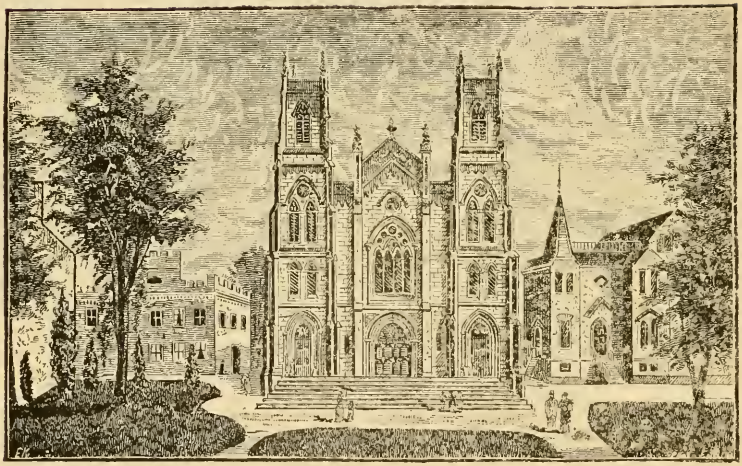
The Rev. Geo. Webster represented the church on the South Side, in which some of the members of the First Church took part when it was being planted as a Sabbath School: and which had been lately aided by the First Church (and other churches,)

to escape the burden of debt. He spoke of the general life of a church as part of the body of Christ, and gave warmest acknowledgments of the work which the great Head of the Church has accomplished by the instrumentality of the church now celebrating its centennial. The interest attaching to his remarks is deepened by the fact that in the interval to this writing his useful life has been closed, and his reward in heaven has begun. He knows now the *life* of the "church of the first-born which are written in heaven."

Devotional exercises, serious and tender, were then conducted. In them Dr. J. N. Brownson, of Washington, took part, and they were closed by the last pastor of the church.

Thus ended a celebration for which there was ample reason, and which, by all that transpired during its progress, emphasized the grace of God, and the tender care of the church's Lord Jesus Christ, and the necessity of the presence of the Holy Spirit: which showed how the memory of the just is blessed: which has made a landmark of progress, and increased the knowledge of that progress: and which cannot but be useful both as a guide and a stimulus to progress in the future.

May God own all His own which was in it, to His own glory. "To whom be glory, and dominion, and power, for ever and ever. Amen."



Old Sabbath School Room—1816.

Church Building—1852.

New Sabbath School Room—1881.

APPENDIX.

PREFACE TO APPENDIX.

Extracts from the two first papers here printed, together with the letter of the Rev. John Rea, were read in the services of Sabbath Morning, April 20th. The remaining documents are printed as contributions to the Church History, or mementoes of its centennial celebration, or records of its present organization.

Samuel Barr.

APPENDIX.

BRIEF HISTORY OF THE FIRST PASTORATE.

BY THE DAUGHTER OF THE PASTOR, MISS JANE A. BARR.

NOTE. Several of the children of the Rev. Samuel Barr were of eminent piety. No one was either more gifted or more devoted than the writer of this notice of her father. She passed the closing years of her life at Washington, D. C., where I had the pleasure of seeing her in February, 1877. Her interesting correspondence and the manuscript of this history will be found in our archives. Scarcely any language can express the affectionate esteem in which she was held by her younger sisters and the other still younger members of the family circle. May the printing of this tender memorial of her father help to make blessed the memory both of father and daughter. —[S. F. S.]

My father, the Rev. Samuel Barr, one of the earliest pioneer preachers of the gospel in Western Pennsylvania, and first pastor of the First Presbyterian Church in Pittsburgh, was born February 4th, 1751, near Londonderry, Ireland. His father, who died in comparatively early life, was a respectable farmer. His mother was of Scotch parentage, and was distinguished for her devoted piety and great decision of character. She had an apartment in her house consecrated to purposes of private devotion, where she retired, regularly and statedly, to hold communion with God; and where she took her children, one by one, to instruct them in the great principles of the Christian religion, praying with, and for them, and dedicating them, over and over, to the God of the Covenant.

Who can doubt but that she followed her eldest son with earnest prayer through his educational career, then across the trackless ocean, to the home of his adoption, and afterwards to his chosen field of labor? Perhaps much of the harmony and prosperity of the First Church in Pittsburgh, up to the present day, may be attributed to the fervent prayers of this Christian mother, "for are they not all in God's Book?"

My father received his collegiate and theological education at the University of Glasgow, Scotland; and I have in my possession numerous certificates from the professors in that time honored institution of

learning, dating from 1775 to 1783. One of these I will transcribe here as a specimen of the quaint and *cautious* Scotch professor:

GLASGOW COLLEGE, April 5th, 1780.

This is to certify that the bearer, Mr. Samuel Barr, student in Theology in this University, did attend the Ecclesiastical History lectures, given here this season, from the opening of the same to the date hereof, and that he behaved himself dutifull:, properly, and worthily, in that and in every other respect, *as far as is known to me.*

J. F. MACLEOD, Historical Professor.

My father was licensed to preach the glorious gospel of the blessed God, late in 1783, or early in 1784, as in the latter year he came to America, one year after the preliminaries of peace had been signed between the United States and Great Britain, thus constituting him a citizen of this country, almost from the period of its existence as an independent nation. It would seem as if there was a special Providence in my father bringing with him from his native land a letter of introduction to Mr. James McDowel, of New London, Chester county, whose eldest daughter he married the following year; and as the church at New London was then without a pastor, my father was immediately invited to fill their pulpit, as stated supply, which he did for several months, so much to their acceptance, that they gave him a unanimous call, which he held under advisement for some time, but afterwards declined, to go to the more destitute West. The church of New London was at that period one of the oldest and most respectable in the country, perhaps, outside of the large cities. Their organization dated back to 1720. Among others, they had enjoyed the ministry of the Rev. Francis Allison, D. D., who was not only eminent as a preacher, but who had established among them, as early as 1743, a classical academy, at which some of the most useful and distinguished men of that day were educated. He was called from them to fill the high position of Vice Provost and Professor of Moral Philosophy in the University of Pennsylvania.

As my parents both died in my early childhood, and all are dead from whom I could derive information, I am left to conjecture as to why my father made so unselfish a choice, and I account for it in the following way: Mr. McDowel, my grandfather, in addition to the cultivation of a large farm, was also extensively engaged in the manufacture of flour, which he exported largely to the West Indies, and had a train of wagons constantly employed in carrying it to Fort Pitt, then the very far West, the few settlers beyond coming into that place to obtain their supplies. Hotels were scarce at that time, and all genteel travelers from the West, the merchants especially, coming East to make their purchases—more especially those gentlemen to whom my grandfather consigned his flour—were all entertained at his hospitable mansion, which was on the direct route between Pittsburgh and Philadelphia. My father meeting these responsible gentlemen from Pittsburgh there, *as I suppose*, was so impressed by them with the importance of the field and its entire destitution, that he decided in favor of Pittsburgh. Being without local attachments,

the country "was before him where to choose, and God," I trust, "his guide."

I have no idea he made this decision without a positive understanding with these gentlemen of standing and influence; he was too prudent and sensible a man, too devoted as a husband and father through his whole life, for me to entertain for a moment any other supposition. Neither would my grandfather have been justifiable in permitting his daughter to leave her comfortable home upon any uncertainty. Accordingly he was ordained by the Presbytery of New Castle, (*sine titulo*) at New London, June 15th, 1785, and on the 29th of October following, was united in marriage to Miss Mary McDowel; and in a few days after they set out for Pittsburgh, performing the whole journey on horseback, taking with them as a servant, a colored girl, who also rode a horse, to which she was strapped to prevent her falling off in case she went to sleep. I presume they reached their destination in November, from which period I date the commencement of my father's ministry in Pittsburgh.

As to the value of the land on which the First Church is built, which was obtained from the heirs of Penn, through my father's agency, more is known to the church than to myself. My father's ministry was short, something less than five years. So far as I can learn, his interest in the field was undiminished, but, as was to be expected, my mother was unhappy at the separation from her family, and, as I am informed, she could not accustom herself to the rough country and people, and being of a timid disposition, she lived in continual terror of the Indians, who were very numerous, and who would carry off one or the other of her infant boys and keep them all day in their wigwams, she being afraid to show any want of faith in them, even so much as to ask them not to take them, or enquire when they would bring them back; but when they did return them, she always felt as if she had received them from the dead. I infer from this fact, often related by my brother (lately deceased) to his children, and who had learned it from his mother's own lips, that the Indians must have, at this time, outnumbered the white population. Hannah, the servant girl, when she returned to New London, entertained the servants at her old master's with the war whoop, with which she had become familiar in Pittsburgh.

But while my father's stay in Pittsburgh was short, it was long enough for him to create sufficient interest among all classes to build the first house of worship ever attempted to be erected in the present large city of Pittsburgh; the humble *mother* church, from which many other Presbyterian churches in Pittsburgh have sprung. He sowed the good seed of the Word, which has brought forth fruit a hundred fold to the glory of God. In going West just when he did, and undoubtedly he made great sacrifices in going, I believe he helped to save that region of country to Protestantism *certainly*, and perhaps *very largely* to that grand organization—the Presbyterian Church.

I regret exceedingly that in the frequent removals of my father's family after his death, most of his valuable papers were scattered and lost. They no doubt contained much that would have been interesting at the present day, not only to the First Church, but to the citizens of Pittsburgh generally. My father was chairman of the committee which located the first market house in Pittsburgh; and I have no doubt, from his executive talents, that he did much to advance the temporal as well as the spiritual interests of the community. That facilities in the mode of traveling had greatly increased in a few years, I infer from the fact that we have furniture in the family which our parents bought and used in Pittsburgh, and brought it with them when they came from the West.

After returning to the East, my father settled in New Castle, Delaware, within twenty miles of my mother's home. The church in New Castle claims to be the oldest Presbyterian church in the country, with the exception, perhaps, of the First Presbyterian Church in Philadelphia, and the church at Snow Hill, Maryland. They were an organized church in 1700, and earlier. The building occupied at that time, and in which my father preached in 1790, is an excellent and substantial structure yet, though they have erected alongside of it a handsome modern edifice. The congregation, though never very large, has always been remarkable for piety and culture. As early as 1709, Thomas Janvice was a ruling elder in this church. This gentleman was a Huguenot, who had escaped from France in the reign of Louis XIV, upon the revocation of the Edict of Nantes. My youngest sister, Margaret, is married to one of his lineal descendants, Mr. Benjamin A. Janvice.

My father departed this life May 31st, 1818, and with my mother, who died four years previously (April 25th, 1814), was buried at New Castle.

Copied from the family record:

"James McDowel, first son of Samuel and Mary Barr, was born at Pittsburgh, Pa., September 14th, 1786: was baptized April 24th, 1787, by the Rev. Joseph Smith, and died of consumption at New Castle, December 3d, 1814."

"Robert Hamilton, second son of Samuel and Mary Barr, was born at Pittsburgh, Pa., May 25th, 1788; was baptized August 16th, by the Rev. James Dunlap, and died in New Castle, December 25th, 1875, aged eighty-seven years and seven months."

He attained to more than the years of his fathers, yet his hearing was perfect, his eye not dim, nor his mental faculties in any degree impaired. To the last he cherished a warm affection for the place of his birth, and always rejoiced in its increasing prosperity.

There were ten children born in Delaware, most of whom, with the two born in Pittsburgh, are interred with our parents in New Castle. Said the aged Barzillai, "When *I* die, bury me beside my father and my mother." Two only, of the twelve children, died in their early infancy; but not until they had been baptized into the name of the Divine Trinity; "and *they* shall see *His* face, and *His name* shall be in their forehead."

Three daughters, Jane, Elizabeth and Margaret (the youngest of the family), still survive, and are living witnesses that the promises of God are all *yea* and *amen* in Christ Jesus.

Signed by the eldest surviving daughter of the first pastor of the First Presbyterian Church in Pittsburgh.

JANE A. BARR.

September 12th, 1877.

No. 1753 RHODE ISLAND AVENUE,
WASHINGTON, D. C., April 10th, 1884.

REV. S. F. SCOVEL,
Wooster, Ohio.

Dear Brother: On the 5th instant, at my request, my son David R. McKee acknowledged the receipt of your letter of the 28th ultimo, conveying the kind invitation of the Session of the dear old First Church of Pittsburgh, to participate in its centennial anniversary on the 13th, 14th and 15th instant. I then feared that my physical condition would debar me from the pleasure of joining you on that interesting occasion, but sent word that I would write definitely in a few days. I write now to say that I think it will be dangerous to my health to make so long a journey in the present unsettled state of the weather. I am still suffering somewhat from the effects of a fall on an icy pavement; but chiefly from the fact that a cataract has almost wholly darkened the windows of my earthly tenement.

If time served, and I were not apprehensive of wearying you, I could detail many incidents touching the early history of the church and congregation which might be new to the present generation. I must, however, be very brief.

I am now in my eighty-fourth year and my life has been a busy and eventful one; but its courses and chief activities undoubtedly have been laid, shaped and directed greatly by the influence exerted upon me as a young man by the pastor and members of the First Presbyterian Church of Pittsburgh. I was born at McKeesport, December 7th, 1800. My father died in February, 1807, and in the fall of that year my mother removed her family to Fort Pitt. My recollection is that the First Church had then for minister the Rev. Mr. Steele, and that the congregation worshiped in a log building on Wood street, which was not taken down until the walls of the new brick church were erected around it; and that Dr. Herron soon afterwards arrived from Cumberland county and assumed the pastorate. Passing over the intervening nine or ten years, which I partly spent on the farm of my uncle McCoy, in Washington county, and in the service of Messrs. Hugh & James Jelly, merchants, in Pittsburgh, I come to the most important epoch of my life, when in the winter of 1817–'18 I was arrested in a career of worldliness and frivolity—born again, as I believe, and under the ministry of my dear old pastor, Dr. Herron, was admitted to the communion of the church. Thenceforth I seemed to live in a new world, and became desirous to serve a loving and compassionate Master.

At this time I was the book-keeper of J. L. Thompson, a merchant on Market street. Soon after this, Dr. Herron and his Session selected three young men to be educated by the church for the gospel ministry; of which number I was one. The other two were William McComb and Wells Bushnell. After anxious and prayerful consideration, and frequent consultation with my friends, I reached the conclusion that the ministry ought not to be my future vocation. The other two brethren accepted the invitation of the Session, received a collegiate education at Canonsburg, a theological training at Princeton, were in due time licensed to preach the gospel, and for many years, as I am informed, served the Master in Ohio and Northern Pennsylvania. Thus "two were taken and one was left." Among the friends with whom I consulted on this important question, besides Dr. Herron, were the venerable and beloved Rev. Joseph Patterson, James Cooper, Samuel Thompson, James Clow, Hugh McClellan, James Brown and Robert Beer.

In 1818, Messrs. Southmayd Scovel and Thomas L. Pierce, of Zanesville, Ohio, contracted with the manufacturers of salt on the Kanawha river for all the salt made or to be made during several years, at one dollar per bushel, and established a depot at Wheeling, in connection with a mercantile store. For the management of this important concern I was most unexpectedly selected. By the advice of my brother and other friends, I accepted the appointment, and in July of that year removed to Wheeling, where I resided for upwards of thirty years.

Wheeling was then a small town of about 1,000 inhabitants; but being the western terminus of the great National Road, was destined to become a city of importance. Its moral status was, however, vastly different from that of the city from which I had recently come. The Sabbath was a day of recreation and ordinary business pursuits. There was no permanent church organization of any kind, and there was little attention paid to the education and religious instruction of the youth. The town was considered within the bounds of the "Forks of Wheeling Presbyterian Church," six or seven miles distant, and was visited by the pastor of that church, the Rev. James Hervey, once in two weeks. He lived on a farm some four or five miles distant; rode in on Sabbath mornings and preached to a limited number in the old court house, and then rode home. There were several respectable families in the town, called Presbyterians; but on inquiry I could find but one man and some five or six old ladies who were communing members of that church. The missionary labors of Mr. Hervey had not resulted in the establishment of either a Sabbath School or weekly prayer meeting.*

To me the change was very great and discouraging; but Providence had evidently sent me there, and, young as I was, I felt it incumbent upon me to do something to better the morals of the place. In this I was greatly blest. In the fall of that year, 1818, I established the first Wheeling Sabbath School (the first, I think, in Western Virginia), and was superintendent of it for twenty-five years following. About the same

time, or soon after, Wednesday night prayer meetings were established, and in two or three years the Presbyterians were formally organized as a congregation, and in 1823 as a church, by the Rev. Mr. McCurdy, and the services of Rev. William Wylie were secured for alternate Sundays. From this time forth the church grew with the prosperity of the city, and before I left Wheeling there were four churches of our order in the city, with regular pastors. By the grace of the Great Head of the Church, the "little one had become a thousand." Elected an elder in 1823, I was called frequently to attend meetings of Presbytery and Synod, and in 1823 served my first term in the General Assembly.

In 1827 I was elected by the General Assembly a member of the first Board of Trustees for the location and organization of the Western Theological Seminary. After careful and prayerful consideration of the various sites proposed, this honored school of the prophets was finally given to Allegheny City. It was my privilege to attend the semi-centenary of that school, in 1877, at that place. Dr. C. C. Beatty and myself were then the only survivors of the original Board of Trustees. He has since gone to his rest, and I alone remain.

In 1850 I was appointed by President Fillmore to be one of three United States Commissioners to California, to settle the Indian difficulties then existing. In this we were happily successful, and I had the honor of locating six hostile tribes on the first reservation ever allotted to Indians on that coast. At the end of my term of service I concluded to remove my family to California, which I did, in 1852.

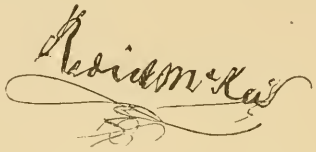
It would extend this letter to an unreasonable length were I to detail my participation in the establishment of Sabbath Schools and churches on the Pacific coast. I will mention, however, that the eminently prosperous Calvary Church of San Francisco was organized in 1854, and from its start I have served, in my feeble way, as a ruling elder through the highly successful pastorates of Dr. Scott, Dr. Wadsworth and Rev. Mr. Hemphill, and still retain my ecclesiastical connection with that church. About the organization of the Theological Seminary of the Pacific coast and the unexampled growth of the Presbyterian church in that part of the country, and about other church matters in different sections of the country in which I have been interested, including the organization of the great American Tract Society in New York,* and my service during five sessions of the General Assembly, I am admonished to forbear further detail.

In conclusion, I beg you to do me the favor to communicate to the meeting a brief summary of the foregoing, and to express my grateful remembrance of the guidance and assistance I received from the pastor

*In 1877, at the Semi-Centennial of the American Tract Society, but four of the founders were known to be living. Three were present, of whom Mr. R. McKee was one. Now, August, 1884, Mr. McKee is the only survivor of the four. Mr. McKee has also received the honor of honorary membership in the Cliosophic Society of Princeton College, because of his pioneer work in behalf of education in West Virginia, Missouri and California.

and members of the First Church in my youthful days. My prayer is that their successors of the present day may be equally instrumental in advancing the cause and kingdom of the Saviour in the time to come.

Very sincerely yours,



570 THIRTEENTH STREET,
OAKLAND, CAL., April 9th, 1884.

DEAR OLD FIRST CHURCH:

It is with sincere regret that I send a letter instead of coming in person to the centennial. I know you will have a glorious time, and I almost repine at not being able to be there.

A visit to the dear old place would at any time call up much of what has gone into the years that are now numbered, but, at such a service as that in which you are now engaged, all the past would be brought up with intense vividness. My earliest recollections of the old home church run back to the days when, accompanying my father to the choir gallery and stepping down toward the front, I was cautioned not to touch the big fiddles,—and I still recall with unfeigned pleasure my admiration of the glories of "the great chandelier."

Certain days are very distinct. The one on which, in company with one lone deaf lady, whose name I never knew, I stood up to confess the Saviour and to hear the solemn words of our dear Dr. Paxton reminding me that "holy angels were interested spectators of this scene."

I remember well the ordination of father, with Mr. McCord and others, to the eldership,—and last but not least, my first Sabbath School work done between the first and second posts in the old Sabbath School room.

With the exception of my seminary life, it has been twenty-two years since I was part and parcel of the old home church, yet I have never lost my affection for it.

And, indeed, I am more and more coming to feel that it has been the one place whence the holiest and most enduring influences have fallen upon and followed my life.

Dear old church! 'Let my right hand forget her cunning if I forget thee! Peace be within thy walls! For my brethren and companions' sake,—Peace be within thee'—is the prayer of

Your affectionate son,

JOHN REA.

1784—1884.

THE COMMITTEE OF ARRANGEMENTS

Cordially invite you to attend the exercises in connection with the celebration of the

100th ANNIVERSARY

OF THE ORGANIZATION OF

THE FIRST PRESBYTERIAN CHURCH,

PITTSBURGH, PA.

ORDER OF EXERCISES.

Sunday, April 13—SERVICES, 10.30 A. M. and 3 and 7.30 P. M.
Monday, April 14—ANNIVERSARY MEETING, 3 P. M.
Tuesday, April 15—REMINISCENCES, 3 P. M. RECEPTION, 7.30 P. M.

The following persons will participate in the exercises:

REV. S. F. SCOVEL, REV. WM. SPEER, REV. WM. M. PAXTON,
REV. RICHARD LEA, REV. JAS. ALLISON, and others.

—o—

SUNDAY SCHOOL CENTENNIAL SERVICES,

FIRST PRESBYTERIAN CHURCH, PITTSBURGH,

APRIL 13, 1884.

Great is the LORD, and greatly to be praised in the city of OUR GOD, in the mountain of HIS HOLINESS.

1784.

PLEDGES OF BLESSING TO OUR FATHERS. "Beautiful for situation, the joy of the whole earth."

1884.

BESTOWMENTS OF BLESSING UPON OURSELVES. "As we have heard so have we seen in the city of The Lord of Hosts."

1984.

PROMISES OF BLESSING TO OUR CHILDREN. "Tell it to the generation following."

DR. HERRON'S TESTIMONY.

The following extract from the *Presbyterian Banner*, preserves an extract from a special sermon by Dr. Herron, and is peculiarly valuable as an example of his fervor and of the positiveness of his convictions. The sermon itself was destroyed by fire, after having been carefully kept by the Doctor's family for years.

"The house of worship belonging to the First Presbyterian Church of this city, which preceded the present large, substantial and commanding edifice, was erected in 1804. The late Rev. Francis Herron, D. D., had begun his labors here in 1811. It was, therefore, with great propriety that he was invited to preach the last sermon in the old house, which he did with much force and deep feeling, although nearly eighty years old. At the close of the sermon he made this declaration :

'And now I wish to say, in conclusion, my career in the gospel ministry is drawing very near to a close. And having, in my feeble manner, preached 'the glorious gospel of the blessed God,' for more than half a century, to my fellow-sinners, both here and elsewhere, I wish it to be recorded and remembered, that I am not ashamed of the gospel of Christ. And would to God that it was written as 'with a pen of iron and with a point of a diamond,' on every heart, both of saint and sinner, that this gospel is the only remedy for the ruined creature, man. And, my fellow-sinners, if you are ever saved from the ruins of your apostacy, you must be saved by this gospel, according to God's plan of salvation through CHRIST, to whom be glory for ever. Amen.'

Such a testimony from such a man, when his work was about completed and his long life nearly ended, is of great weight. He had been a close observer of men and things, and had wielded an influence in this community such as no other man possessed. He had seen the utter worthlessness of everything else as a substitute for the gospel of CHRIST, and had often witnessed the mighty power of God in the salvation of sinners."

AN ADDRESS AT THE COMMUNION.

READ BY THE REV. DR. RICHARD LEA,

In the First Presbyterian Church, on the Fourth of July, 1880, more than FIFTY-SEVEN years after his first communion in 1823.

[NOTE. A copy of this unique and invaluable address was made and placed in the corner-stone of the new lecture room. The original will be preserved in the church archives.]

In the year 1823, there stood where this building now stands, a large brick building with three aisles, and a heavy gallery around three sides. At night, candles were in the pulpit and on the pillars of the gallery, also blazed over the centre aisle from a glass chandelier, at that time the largest in the city. Three large stoves, one at each front door, just inside the aisles, warmed the spacious building sufficiently for the hardy worshipers, while warm bricks could be procured from the sexton, at a reasonable rate, for those whose health or frame was more delicate. At that time there was one very small weekly meeting, every Wednesday night, with so few men to lead in prayer, that sometimes a pious old lady was called upon to pray. [Mrs. Mary Wilkins, who died January, 1879.—S. F. S.]

There was no instrument of music; an organ, or choir, would by many have been esteemed an abomination. One man, with a scarcely tolerated pitchpipe, sat at the front of the pulpit, a small Englishman, a professional musician, who almost invariably slept through the other services, and was not unfrequently awakened by those depositing the collection bags to perform his duty at the close. Interments were then made in the yard, which embraced the ground now occupied by Trinity Church. The green sward, fine trees, and elevated position, with its multitude of tombstones, made it a quiet, beautiful and spacious spot, where hundreds walked, wept, and prayed. The congregation was then by far the most influential in the city, presided over by its dignified and earnest pastor, Rev. Dr. Herron, in the prime of useful life. The Sabbath School (before infant schools were known here,) was taught in the lecture room, and in the rear

of the church there was a small room where the elders not only convened for business, but met every Sabbath morning for prayer, inviting, on communion morning, all who wished to come and worship with them. That little room was a sacred place. There the elders so long prayed. There the young men commenced their prayer meeting, and laid their plans for the formation of the Third Church. There the Western Theological Seminary first convened; it contained the library and the first class; and there, perhaps more than anywhere else, was formed the Western Foreign Missionary Society. But we are now speaking of 1823, and must not anticipate. Then the Second Presbyterian Church was in Diamond alley. It was customary on communion Sabbaths, for one of the pastors to shorten the services in his church, to enable him and others wishing to do so, to attend the other church in time to commune with them. This fraternal intercourse was very precious to the few who participated. The first communion I ever witnessed in Pittsburgh, was in this church, I am almost certain, in 1823. On that morning Dr. Swift entered in his solemn, stately way, and was warmly greeted by Dr. Herron. Behind him came one or two of his elders, who walked up to the elders of this church and received *tokens* for a few of the members of the Second Church who wished to commune. Communion services commenced. The senior elder, Mr. Cooper, was slightly paralyzed, his hands shaking with great violence when much excited. He was very particular in everything connected with the tokens and insisted upon every young applicant being well posted in the shorter catechism, and being perfectly free from Hopkinsianism, the error feared in that day. Judge Snowden was exceedingly polite and gentlemanly in all his actions. Mr. Blair was calm, but prompt, sterner, and perhaps feared more than the others, while Mr. Hannen appeared to be either praying, or doing something to promote the comfort of somebody else all the time. Blessed men! a noble line of elders followed you, but they too would be pleased with the veneration and love with which my soul goes out to you this day. While the hymn was sung:

"'Twas on that dark, that doleful night,"

(a hymn which Dr. Herron always sang at communion, and I always after him, until it was dropped from the Hymnal, to my great regret,) the people rose from all parts of the house to occupy the first table, principally family by family rising and going forward together, leaving behind the non-communicants—who pretty generally remained. Sometimes this separation of families produced powerful impressions. All seated, and the tokens lifted by the elders, a chair was taken from the altar and placed at the head of the table for old father Patterson. He was too old to stand, and sitting like a patriarch at the head of his family, he commenced his prayer of consecration, "Oh, God, we thank Thee for the light of this blessed day. We deserve Egyptian darkness! We thank Thee for the air we breathe, given by Thy goodness; for the water we drink. Oh! for the water of life." Concluding with special

mention the elements before him. "This is the *Lord's* table," he continued, "only believers have a right here, but *all* believers are welcome. Some of the under shepherds, without any right to do so, have built fences across the fold, thus debarring brethren from communing one with another. Lord, come down speedily and destroy these crooked, unsightly, illegal fences, that there may be but one fold, one shepherd. Say what you will of church order, no man has a right to debar his brother from the Lord's table." Dr. Herron explained the ordinance, in a clear and lengthy manner. Dr. Swift made an impassioned appeal to the communicants. Three tables were leisurely filled, one after the other. Father Patterson, after he had served the third table, looked around upon the non-communicants, saying in his tremulous way: "I have a request to make of *you*. Go home and write in your diary: This day I deliberately rejected the Lord Jesus Christ, staid in my pew, while dear friends arose and left me. It may be, that you may be left behind when they enter into His kingdom." Those solemn words made a deep impression upon many hearts that day.

At that communion, or some time after, a poor lady lost her token; it became mixed with her handkerchief in her reticule. Father Cooper did not notice her confusion, and still held out his hand to receive it. She arose from the table. Dr. Herron led her back with assuring words, but her agony hardly ever abated; she took it as an evil omen. Afterwards, in a debate in the Synod of Pittsburgh on *tokens*, the Doctor gave this instance as the reason why he abandoned in this church their further use.

At that communion table sat many private members, who were soon afterwards to be prominent in and out of the Session: my Sabbath School teachers, James Wilson and Alexander Laughlin; John Herron, Robert Beer, so lately deceased; his brother Thomas, and likely Rev. Wells Bushnell; Francis Bailey, prominent in establishing the church at East Liberty; Thomas Plummer, who by will endowed the Mission School which became the germ of the Sixth Church; Judge Porter, who patronized the same church so liberally; Eliza Mowry and her sister Jane, so useful in Lawrenceville, and perhaps the majority of that noble colony which went down to the Point among the destitute, with their pastor's co-operation, and founded the Third Church, which from the beginning came to the front in activity. Indeed it was at that time said, that no church could be built in or near Pittsburgh, without the iron and glass, the men and women of the First Church. It has a noble set of helpers now, but not one of the newer organizations is envious of the ancient glory of the mother church.

What occurred before 1823, a child thirteen years old can hardly be expected to tell, but the forty-eight communions which, as a member, I enjoyed, are precious memories. One night Dr. Herron preached a sermon upon the text, "Lord, revive Thy work." He had given it out in the morning and an unusual attendance was present. Soon after commencing his sermon, some one rose in the audience and made for the door; the Doctor stopped, and looked at him without speaking until

he was fairly out, and then proceeded. Soon another restive one arose; the Doctor waited until he was gone, and then said, "If any more wish to go, I will wait, as I do not wish to be disturbed." After awhile another rude one arose in the gallery and began clattering down stairs. The Doctor paused, making the steps more audible, until the man, evidently angry, closed the door with a bang. "It appears," said the Doctor, "that the devil is determined to annoy us to-night; if any more wish to go, go! I shall not stop, but finish my discourse amidst any confusion." At the close, he informed the people that the lecture room was lighted, and after the benediction was pronounced, he hoped that the *careless* would go home, and those who were desirous of a revival, would meet him there, to pray for half an hour for the descent of the Holy Spirit upon the church. The lecture room was crowded to its utmost capacity. Dr. Campbell was wonderfully stirred up. The two, aided occasionally by Mr. Joice and other ministers, held meetings every night during a dark, rainy winter, the people coming with lanterns and umbrellas, through unlighted streets, for an hour of singing, prayer and exhortation; that was all. Sometimes the anxious were called to stand up, or wait after the dismissal for private conversation, but no striving for novelty. Quietly, steadily, mightily the work progressed. But Oh! what communions we then had. Accessions every time, of praying youth. Men of thought and power, who joined to labor and to love. Then began the practice of receiving the accessions at the front of the pulpit.

Then, too, [after the revivals of 1824 and 1825,] came an era of Sabbath Schools, infant schools, prayer meetings and monthly concerts—a vast amount of work done with holy quietness and power. New elders also succeeded the old ones, chosen now for their ability to feed the flock and lead them in works of benevolence. Some of these installations were peculiarly impressive. John Wright, perhaps the oldest elder of this church now alive, is perhaps the main pillar of the church at Black Lick, Pa. We hope father Willson will commune to-day.

A peculiarity of that revival was, that neither of the speakers presented much variety. Dr. Herron's prayer meeting addresses were often monotonous. He never could tell an anecdote, or declaim. Dr. Campbell's addresses nearly always ended in the same way. "Young man in the midst of pride and power, beware how you spend your talents. Old man with white locks waving in the winds of death, the great white throne and the judgment bar is just at hand. Thoughtless young girls, prepare to meet God in judgment." Mr. Hugh McClelland, in old-fashioned style, led the singing, almost always beginning as we assembled, with "Come, Holy Spirit, Heavenly Dove." Undoubtedly the Holy Spirit was there, and gave efficacy to the simplest means. About that time began the Young Men's Saturday night prayer meeting, and Young Men's Education Society, with ladies' sewing circles, and City Tract Distribution, monthly; one Fair and Festival was tried, but Professor Nevin, Miss Mary

Herron and a few others so opposed it, Mr. Nevin powerfully through the press, that for a time this modern growth was checked. He also wrote a pamphlet against the anxious seats, and delivered, on Sabbath afternoons, a solid course of lectures on "the Analogies of Religion" with truth, science, etc. Here was one source of Dr. Herron's power—he could set others to work! In his church *then*, emphatically, General Assemblies, and Synods, and Presbyteries and Conventions, met and prayed and communed together. His membership were the elite of the city, bringing to the First Church visiting Presidents and traveling great men. He gathered into his pulpit great preachers of every denomination. Henry Bascom one night preached nearly three hours, poor Archie relighting the candles so sparingly, that the darkness appeared to add to the solemnity. Everything great and good he brought to his church as a *centre*. He aided every good cause mightily, but that kind of liberality which leaves its own church prayer meetings to languish, and lends its best efforts to novel schemes, he was too far behind? or before? this age to understand, *i. e.*, he held the high place of Zion, and was equal to the position. At that time, too, some of Pittsburgh's wisest and best (outside of the communion,) lent their influence to the cause. His trustees were often conspicuous as editors, doctors, and lawyers. It will be long before the names of Craig, Ross, Agnew and others, are forgotten.

An infidel lecturer once said: "Free thought and liberal action can have no chance in Pittsburgh until Drs. Herron, Black and Bruce *die*." Infidelity has lately said, that the churches would die, if unsupported by the women! We thank them for thus complimenting our worthies, however unintentionally, but assure them that when all our *present* communicants have joined the *past*, others here will be pressing on to the "marriage supper of the Lamb." Woman gave the human Saviour birth; wise men presented to His infancy gifts, gold, frankincense, and myrrh. The truly wise and good have followed Him ever since. The future is as sure as the past. The God-man is now upon the throne. All opposing voices will be unheard amidst the hallelujahs of heaven.

The "Gallagher Revival" which followed, extended over the city. He had more churches and preachers to help him. Music, under Billings and Gilbert, awoke. Temperance and missions enlisted, more than ever, all classes.

Another old mortality will some day retouch these inscriptions.

I close by saying, between 1830 and 1836, Rev. Alex. Brown went from this church and founded the church at Birmingham. Joseph Reed became pastor at Highland. Thos. Beer selected as his helpmeet one of your best Sabbath School workers, and went to Mount Hope, Ohio. Young Comingo persuaded Miss Craig to Steubenville. Aaron Williams, with Jane Herron and another family of same name, established the church at Minersville. Following their examples, I allured another of your daughters to Lawrenceville, often coming back on the Saturday before communion, until one day—the old elders of 1823 all gone, the

old house gone, hosts of communicants gone—they told me, *that my old pastor was gone!* From this pulpit, heavily draped, I looked there into his coffin, and amidst his mourning congregation saw his venerable form for the last time. Never mind; some day soon, with fourteen hundred of my own communicants, I will find him among his people, around the Master they so faithfully served, and will give and receive a welcome so warm that eternity cannot cool it. The Lamb who is in the midst of the throne, shall lead us unto fountains of living waters, and God himself "shall wipe away all tears from our eyes." Speaking of *tears*, I never saw the Doctor cry but once. After the funeral services of one of his elders were closed, he being quite old, approached the coffin, looked at the face of the dead sorrowfully for a while, then said, with all his frame convulsed, "Good bye, Harmar!" and passed on.

I have confined my history to the pastorate of Dr. Herron, because he was the only pastor I ever had. His predecessor, Mr. Steele, had finished his work long before 1823. Both of his successors received a rich legacy from the one which preceded him. Both sowed and reaped plentifully; with them seed time and harvest followed each other swiftly. The blessing of God still rests upon both. Long may their useful lives be preserved! This church does not shine *comparatively* as conspicuously as it did of yore, for the blessed reason that so many bright lights burn all around it. *Positively* it has constantly increased in power. It is no ancient ruin, like Castle Dudley or Kenilworth, but a mighty fortress, such as Stirling or Warwick. Peace has been within these walls, prosperity within the palaces. It has sent forth, on every hand, streams to make glad the city of our God, but has maintained its own fullness. Silently, but steadily, its communicants have marched heavenward, some of them grandly and some of them very humbly, but all *surely*. They never halted, except to gather new power. Never seriously mutinied. Never fired upon each other. Kept right on, even in the great schism. And now, with undiminished numbers, inscribe upon their banner, "Good will to all. Love to each other. Loyalty to the king."

[Note. I have really striven to give names *sparingly*, lest the paper should weary you. Should you wish to know the names of all the good, and true, and well beloved who have gone from this church, you must call the roll. Were we to call it, how solemn the silence would be! No answer ever comes from the departed! "But we which are alive shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout! with the voice of the archangel! and with the trump of God! and the dead in Christ shall rise *first!* Then we which are alive, and remain, shall be caught up together with them, to meet the Lord in the air! and so shall we ever be *with the Lord*."]

COPY OF THE ORIGINAL GRANT OF PROPERTY BY THE HEIRS OF WILLIAM PENN.

[NOTE.—The original parchment is still in possession of the church and in excellent preservation.]

THIS INDENTURE, made the twenty-fourth Day of September, in the Year of our Lord one thousand seven hundred and eighty-seven, Between The Honorable John Penn, Junior, and John Penn, of the City of Philadelphia, in the Commonwealth of Pennsylvania, Esquires, late Proprietaries of Pennsylvania, of the one Part, And The Trustees of the Presbyterian Congregation of Pittsburg and the vicinity thereof, in the County of Westmoreland, in Pennsylvania aforesaid, of the other part, *Witnesseth:* That the said John Penn, Junior, and John Penn, as well for and in Consideration of the laudable Inclination which they have for encouraging and promoting Morality, Piety and Religion in general, and more especially in the town Pittsburg as of the sum of Five Shillings, Current Money of Pennsylvania, unto them in hand paid by the said Trustees of the Presbyterian Congregation of Pittsburg and the Vicinity thereof, at and before the Sealing and Delivery hereof, the Receipt whereof is hereby acknowledged, HAVE given, granted, bargained, sold, released and confirmed, And by these Presents DO give, grant, bargain, sell, release and confirm unto the said Trustees of the Presbyterian Congregation at Pittsburg and the vicinity thereof, in the County of Westmoreland, their Successors and Assigns, Two Certain whole Lots or pieces of Ground and the one full equal half part of a Lot or piece of Ground, lying contiguous to each other, situate in the Town of Pittsburg, containing in Breadth, on the whole, One Hundred and Fifty Feet and in Length or Depth——————————feet (The said two whole Lots marked in Colonel Wood's Plan of the said Town, Nos. 439 and 438, and the said half Lot is part of No. 437.) Bounded southeastward by the remainder of said Lot 437, conveyed for the Use of the Episcopal Church; northeastward, by Sixth street; northwestward, by vacant Lot No. 440; and southwestward, by Virgin alley, TOGETHER with all and singular the Right, Members and Appurtenances whatsoever thereunto belonging or in any way appertaining; TO HAVE AND TO HOLD the said two whole Lots and the said

half Lot or pieces of Ground, Hereditaments and Premises hereby granted or mentioned, to be granted with the Appurtenances unto the said Trustees of Presbyterian Congregation of Pittsburg and the vicinity thereof, in the County of Westmoreland, their Successors and Assigns, To the only proper Use, Benefit and Behoof of the said Trustees of the Presbyterian Congregation at Pittsburg and the vicinity thereof, their Successors and Assigns forever, according to the true Intent and Meaning of an Act of the General Assembly of the Commonwealth of Pennsylvania aforesaid, enacted into a Law the twentieth day of September, instant, entitled "An Act to Incorporate the Presbyterian Congregation at Pittsburg and the vicinity thereof, at this Time under the Pastoral Care of the Reverend Samuel Barr;" and to and for no other Use, Intent or Purpose whatsoever.

In Witness whereof, the said Parties have interchangeably set their Hands and Seals hereunto. Dated the Day and Year above written.

Sealed and delivered by the said John Penn, Junior, in presence of
Peter Miller,
John Spooner.
} JOHN PENN, Jun. [L. S.]

Sealed and delivered by the said John Penn, in presence of
John T. Mifflin,
Peter Miller.
} JOHN PENN. [L. S.]

Be it remembered, That on the twenty-fourth Day of September, A. D. 1787, Before me, George Bryan, being one of the Supreme Court of the State of Pennsylvania, came Peter Miller, of the City of Philadelphia, Gent, and upon his solemn affirmation according to Law, did say that he was present and did see the above named John Penn, Junior, and John Penn, Esqs., seal and as their act and Deed deliver the above written Indenture, And that he did also see John Spooner and John T. Mifflin subscribe their names as witnesses to the Execution thereof; And that the name Peter Miller, thereunto also subscribed as witness to the Execution thereof, is his own Handwriting.

Witness my Hand and Seal, the Day and Year aforesaid.

GEO. BRYAN. [L. S.]

FIRST CHURCH ORGANIZATION.

Pastor, ——— ———

ELDERS.

Robert S. Davis, ordained 1862.
David Robinson, ordained 1862.
John A. Caughey, ordained 1873.
A. M. Marshall, ordained 1873.
Jas. Laughlin, Jr., ordained 1873.
Charles Holmes, ordained 1879.
James L. Marshall, ordained 1879.
Samuel A. Espy, ordained 1879.
John T. Daniel, ordained 1879.

DEACONS.

David W. Bell,
Charles Holmes,
Frederick Disque,
William R. Newell,
O. M. Hartzell,
Thos. P. Day.

TRUSTEES.

Robert Dalzell, *President*,
Jas. T. Wood,
William Means,
Jacob Painter,
James Laughlin, Jr.,
John W. Chalfant,
David W. Bell,
Chas. E. Speer,
David Robinson,
R. C. Miller.

Robert S. Davis, *Treasurer*.

J. F. McConnell, *Janitor*.

April 1*st*, 1884.

SABBATH SCHOOL.

OFFICERS AND TEACHERS, 1884.

Superintendent.....James Laughlin, Jr.
Associate Superintendent.....Fred. Disque.
Primary Department—Sup't....Mrs. W. R. Murphy.
Primary Department—Ass't....Miss Nannie McClure.
Recording Secretary.....Jno. T. Daniel.
General Secretary.....Frank W. Gill.
Treasurer.....R. C. Miller.
Assistant Secretary.....Thos. C. Pears.
Librarians..... Alexander McClure, Harry F. Davis, Oscar Bingham.
Choir..... Miss Maggie McKnight, *Organist*, Miss Sadie E. Smythe, Miss Florence Huggins, Mr. C. C. McCord, Mr. J. M. McFrederick.

TEACHERS.

Mr. David Robinson,
Mr. S. A. Espy,
Mr. J. L. Marshall,
Mr. W. C. Lilley,
Mr. Charles Holmes,
Mr. R. C. Miller,
Mr. John Thompson,
Mr. T. C. Pears,
Mr. Matthew Bigger,
Mr. T. S. Brown,
Mr. W. G. Stewart,
Mr. J. L. Moore,
Mr. C. F. Perkins,
Miss Ettie M. Speer,
Miss Nellie Richards,
Miss Mollie Armstrong,
Miss Florence Pickersgill,
Miss M. D. Lecky,
Miss Kate M. Reifsnyder,
Mrs. Matthew Bigger,
Mrs. J. I. Logan,
Mrs. J. T. Daniel,
Mrs. Mary Poindexter,
Mrs. J. M. Taylor,
Mrs. F. A. Smith,
Mrs. A. W. Bell,
Mrs. T. C. Pears,
Miss A. W. Miller,
Miss M. L. Chalfant,
Miss Nellie McKnight,
Miss Maggie McKnight,
Miss Luella Rees,
Miss Douglass,
Miss Craig,
Mrs. Bessie Horne,
Miss Nannie Patrick,
Miss Josephine Scott,
Miss J. H. Lecky.

YOUNG MEN'S UNION.

Matthew Bigger,	*President.*
J. F. McConnell,	*Vice President.*
T. S. Brown,	*Vice President.*
Thos. C. Pears,	*Secretary.*
Thos. P. Day,	*Treasurer.*
Wm. R. Newell,	*Librarian.*

Prayer Meeting, Monday Evening.
Business Meeting, Monthly.

WOMAN'S WORK.

FOREIGN MISSIONS.

Mrs. Richard Waring,	*President.*
Mrs. Anna Logan,	*Vice President.*
Mrs. D. W. Bell,	*Secretary.*
Mrs. Wm. R. Murphy,	*Treasurer.*

HOME MISSIONS.

Mrs. Samuel Rea,	*President.*
Mrs. H. A. Collier,	*Vice President.*
Mrs. Thomas Pears,	*Secretary.*
Mrs. Matt. Bigger,	*Treasurer.*

CHRISTIAN ASSOCIATION.

Mrs. Anna Logan,	*President.*
Miss M. Denny,	*Vice President.*
Mrs. Samuel Rea,	*Vice President.*
Miss Emma Bailey,	*Secretary.*
Miss A. Arthurs,	*Treasurer.*

WOMEN'S MEETINGS.

FOREIGN MISSIONS, ...	First Friday of the month, 2½ P. M.
HOME MISSIONS, ...	Second Friday of the month, 2½ P. M.
PRAYER MEETING, ...	Third Friday of the month, 2½ P. M.
CHRISTIAN ASSOCIATION, . .	Last Friday of the month, 2½ P. M.

CHURCH CHOIR.

Professor Amos Whiting, - - - *Director.*
Mr. Chas. C. Mellor, - - - - *Organist.*

SOPRANOS—Mrs. C. H. Kloman,
Miss Sadie E. Smythe,
Miss Mamie Markle,
Miss Lizzie Orth,
Miss Mary Caughey,
Miss Saide Bailey,
Miss Mattie Taylor,
Miss M. Cunningham,
Miss Clara Lambert.

ALTOS—Miss Lizzie McIlwaine,
Miss Carrie S. Whiting,
Miss Georgie Taylor,
Miss Florence Huggins,
Miss Emma Crawford.

TENOR—C. H. Siedle,
N. Coffin,
J. B. McMillan,
Minor Scovel,
C. C. McCord,
S. P. Kennedy.

BASSO—J. N. Bebout,
R. H. L. Naylor,
J. M. McFrederick,
J. M. Jones,
J. Hanson Rose.

Abstract from Annual Report to Presbytery, April 1st, 1884.

Church Membership, - 706 Deacons, - - - - - 7
Elders, - - - 9 Sabbath School Membership, 467
Amount contributions for all purposes during the year, - $24,412

Property Valuation:
House of Worship, - - - - - $140,000
Chapel and Sunday School Room, - - - 25,000
Parsonage, - - - - - - 18,000

SOURCES OF INFORMATION.

The following are sources of information for any who may desire to trace more fully the history of the "elder days," and will be found full of interest:

1. The contemporary journals of the city, especially the *Pittsburgh Gazette* and the *Mercury*.

2. The works of Messrs. Brackenridge and Craig, mentioned in "The Church and the City."

3. The printed records of Redstone Presbytery.

4. The minutes of the Synod of Pittsburgh from 1802–1832. [Edited by Mr. L. Loomis.]

5. "Old Redstone," by the Rev. Joseph Smith.

6. "The Centenary Memorial of Presbyterianism in Western Pennsylvania," especially Mr. Wm. Darlington's paper therein (1876).

7. "Black Robes," Robert Nevin.

8. Dr. Paxton's "Memorial of Dr. Herron."

9. David McKnight's Sabbath School History of the First Presbyterian Church.

10. Dr. John Douglass's Sabbath School Pamphlet.

11. Craighead's "Scotch and Irish Seeds in American Soil."